CONVENTION NUMBER

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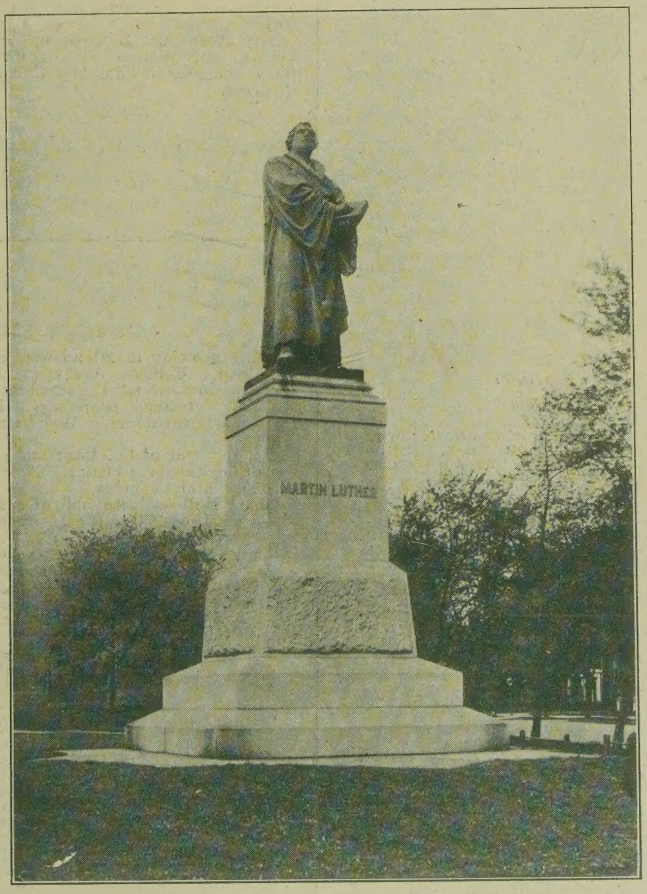
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



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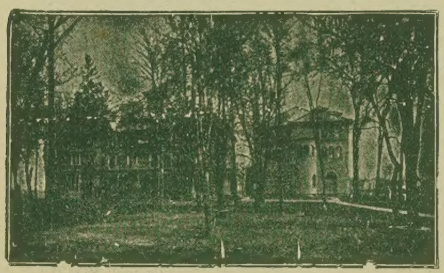

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Of the Church—By the Church—For the Church

Luther League Review

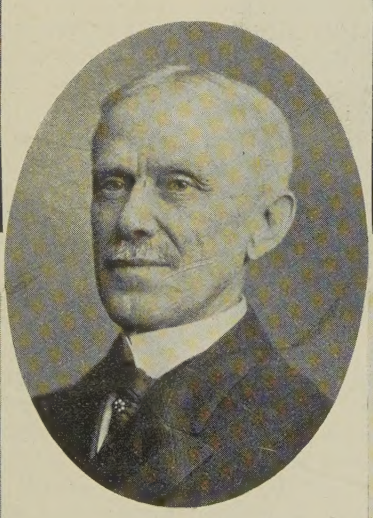
Luther League of America

Seventh Convention at Canton, Ohio, October 30 to November 1

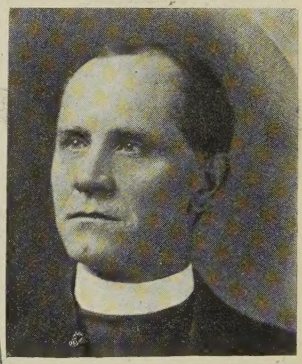
BY REV. F. C. LONGAKER.

"IT was a good Convention, inspiring and instructive." This is a summary of the way the delegates and visitors to the Seventh Convention of the Luther League of America and by extracts from the addresses and reports, it is possible to spread much of the enthusiasm felt at Canton to the outermost bounds of the Luther League. Conventions,

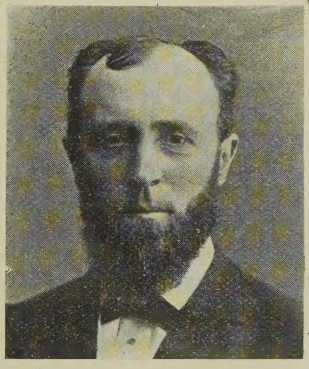
Rev. G. C. Schaub.



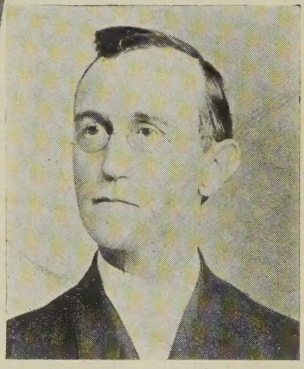
Rev. J. A. Hall, D.D.



Rev. G. C. Smith.



Rev. L. F. Meyer, D.D.



Rev. G. M. Schmucker.

PASTORS WHOSE CHURCHES AFFILIATED IN ENTERTAINING THE LUTHER LEAGUE OF AMERICA AT CANTON.

expressed themselves after adjournment. To translate the inspiration felt by those in attendance into the terms of a printed report is by no means an easy task; yet, by summarizing the characteristics of the Convention such as the one at Canton, exert a telling influence on all parts of the Church. The good things which were reported and the wise plans for continued and larger work by the League will be carried back to the local

Leagues, and give to them a larger vision of the opportunities and possibilities of the Lutheran Church.

It was a pleasure to be at Canton. The local committee of arrangements had certainly done its work well, providing in every detail for the comfort and convenience of the delegates and visitors. Even before Dr. Hall's happy address of welcome, no one doubted that welcome. That part of the program arranged by the local committee—the music—was in itself an uplift, for which alone the trip to Canton would have been worth while. Such music as that heard at the Convention goes a great way to sustain our Church's reputation as a Church of musicians. Especial mention should be made of the Boys' Choir.

As to the Convention itself, it was characterized by a zeal and earnestness that bodes well for the future of our Church. A feature of all the sessions, commented on by President Stoever, was the very prompt and regular attendance of the delegates and visitors. It showed that our young men and women are in earnest about the King's business. They are beginning to know their Church, its rich heritage, and better still, its unparalleled opportunities. They impressed one as an army on a march of conquest, as indeed they are; and, when all our young people are once marching "beneath our Luther ensign," the possession of the land will not be long delayed.

The good work being done by the Luther League can nowhere be better realized than at a convention of this kind. The League is a veritable training school. Unless it was known whether the reader of a paper was a minister or not, the paper itself would scarcely furnish a key. By means of League work and League study our young people are being educated in the history and doctrines of our Church and acquainted with its usages, so that they can speak of our work and discuss our problems intelligibly. Moreover, they speak as men who love their Church. And this love comes of knowledge; it is not partisan zeal and mean bigotry, this affection of our young people for their Church, but it springs from the knowledge that in Lutheranism we have the fundamental principles necessary for the preservation of the Christian Church. And that they can now write and speak of our Church's history, doctrines and future, as they could not a generation ago, speaks well for the solid character of the work done by the League and prophesies a future of glorious strength and progress.

Another characteristic of the Convention was the unanimity of opinion which prevailed. Delegates from societies connected with churches of practically every synodical affiliation in the United States were present, but from the public utterances on the subjects before the Convention no distinguishable differences could be traced. As from time to time these young people get together in State and National conventions, and as they hear more of each other and see more of each other, the consciousness that we are brethren is deepening and quickening. Thus, the Luther League has become an agency in the process of bringing together the different elements of our Church and giving to it a view of its greatness and power.

The Convention topic was:

EDUCATION

KNOWLEDGE—Fact
WISDOM—Tact
UNDERSTANDING—Act

About this topic the addresses and papers of the Convention hinged. The emphasis was laid, not so much on more education, but on a better kind. A plea for a deeper knowledge of the things of God's Kingdom marked every utterance from that of the Rev. O. A. Anderson, on Wednesday morning, to that of the Rev. W. J. Miller, D.D., on Thursday evening. The problem presented, and which must be solved in the future, relates to the manner and means of securing the proper spiritual education of our youth. Present methods are inadequate. Half-a-day Bible schools each week, successful in some localities, cannot be introduced in others. In many places parochial schools are also out of the question because of a lack of means. But the Church has begun to grapple with the problem, and by the grace of God will yet solve it. The messages brought to the Convention by its able speakers have stirred the young people to a sense of the necessity for action in this particular. It is said that youth is impetuous; be it so. Age is reflective. The men of experience and of wide outlook will devise the methods and the young people will be the sinews of war. For this reason it is good to have them together in such a convention to hear and take part in the discussion of such a topic. They are the ones to whom, in its last analysis, the matter is entrusted. We look, therefore, for good results from the Canton Convention.

The Convention Report

Tuesday Evening, October 30

The Vespers were conducted by the Rev. C. K. Hunton, Salem, Va. The pastor of Trinity Church, the **Rev. J. A. Hall, D.D,,** on behalf of the churches affiliated in the entertainment of the Convention, delivered the address of welcome, saying in part, as follows:

I am sure that the most pleasant part of the program of this convention has been assigned to me.

Our city has recently acquired the title of the Convention City of the United States. To our city conventions of almost every name have been turning. We have welcomed here conventions of business, medical, religious, political and social organizations, but it is not in disparagement of any of these that I say that by no convention yet assembled have we felt ourselves so honored and from none have we expected so much that will minister to the real profit of our city as the one which convenes this evening.

I am convinced that no ties are so intimate, that none bind us so closely, as those of spiritual kinships. By this I mean mutual understanding, that oneness of soul that comes from kinship in thought and experience.

To think the same thoughts, to see truth in the same light, to have traveled the same pathway of experience, to have the same hopes, to be stimulated by the same holy aims, is not only to touch shoulder to shoulder, but heart to heart.

This gathering is to us like the homecoming of the various members of a family whom circumstances have separated for a time, but who come back to the old fireside to talk of experiences and to clasp hands at the altar of affection.

On this account we should give you a most cordial welcome, because you represent the younger generation of our Church. Of course, years are not always the measure of one's age, and there is always something to be said in favor of the one whose largest measure of years are behind him.

In spite of all that may be said to the contrary, however, the conquest of the land rests largely with the young men and the young women. And to me it is a great thing to see and to know that the young, upon whom the future of our beloved Church so much depends, are harnessed for the fight and are on the march.

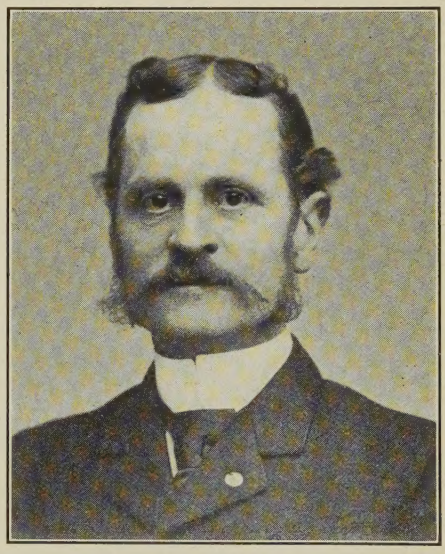
While we congratulate ourselves that we have with us this large and honorable body, we think that you are to be congratulated also in that you have been invited to our city. You could not have selected a place for the meeting of this convention that would have reflected more honor on yourselves. This Canton has no superior among American cities. Ours is a city of manufacture, a city blessed with churches and schools, and a city made lovely by homes at whose firesides the stranger and the pilgrim are sure to find a hospitable welcome. And to this city I have the honor and the privilege of bidding you all a most cordial welcome.

Owing to the unavoidable absence of Mr. E. F. Eilert, Chairman of the Executive Committee, who was to respond, **President William C. Stoever** feelingly and fittingly replied to these greetings, after which he delivered his biennial address, which was in the nature of a review of the decade and helpful suggestions for the future.

President Stoever's Address

Eleven years old, and what is the record? Have we done our duty, or have we failed, and if so, wherein? The report of a recent convention says that one of the speakers "laid stress upon the fact that heretofore in the Luther League we have had too much *theory* and not enough practice. Has any one been made better or helped by the League's existence?"

Those who were present at the organization of the Luther League of America on October 31, 1895, in the First Church of Pittsburg, will remember the large attendance, the earnest speeches, the full program, the main thought of which was "Loyalty." Notwithstanding differences at that time about the plan and name proposed, the constitution under which we are now working was adopted, and the official organization was formed. Some who were with us then declined to unite; some



Wm. C. Stoever,
PRESIDENT

who were interested did not continue; some who started fell out by the way; many have joined us and helped to prosecute the work; and others have been faithful from 1895 to the present time. We have had large conventions with fine programs treating the following subjects: "Literature," "Labor," "Methods, Means, Men," "Working and Praying, Praying and Working," "Believing, Knowing, Doing." At this meeting we are to hear of "Education, Knowledge—Fact, Wisdom—Tact, Understanding—Act." Our whole life thus far has been one of education. Have we obtained the knowledge which establishes the fact in our minds? Have we learned wisdom so as to employ tact in our dealing with people? Have we obtained the understanding which enables us to act intelligently and powerfully for the advancement of the Church?

There has been objection because we have devoted so much attention to and have laid so much stress upon "Loyalty." In a recent article in one of our Church papers the writer speaks thus upon this subject:

That does not mean antagonism nor controversy in an offensive way. It does not mean that others will not get to heaven who may not happen to belong to the same church and congregation of which you are a part. It does not mean that God is not also the Father of those who faithfully and lovingly serve Him as devoted children.

But loyalty to the Church of your choice, the Church of which you are an avowed member, means that by example and precept you be true first to your own church. Each one was admonished by Nehemiah of old to "build over against his own wall," and the true, loyal Christian will first of all be concerned about the building up of his or her own Church. Divided energies and affections tend to weaken usefulness. Every soldier is required to be loyal to his own particular division or regiment. If he attempted to be in every corps or company, his membership could not be well located, and his efficiency for his country would be impaired. In like manner, the Christian to be most efficient for God and the Church should be found at her services, and should be a worker in that particular church for the carrying on of the great work of God and his kingdom.

The soldier who is truly loyal to his own company is thereby the better enabled to be loyal to his country. No housewife can be successful in dividing her affections and time between two different homes, though both homes may be of the sweetest type. Her own home requires her best, her all.

The greatest efficiency of the minister is achieved not by trying to serve two churches of different faiths and creeds, even though both may happen to be orthodox. And the Christian who wants to become deeply rooted and grounded in the faith can best do so by supporting the enterprises of his or her own church.

The need of the Church today is for a deeper consecration to God, a more devoted loyalty to the church of one's own choice and membership, a loving readiness to serve in the Master's vineyard, for true loyalty requires more than a mere confession. It implies consecrated devotion.

And another writes on "Why a Denominational Organization of Young People" in these words:

To insist upon our young people forming attachments entirely outside of the denomination, with no regard to the things which give them church life, is to insist upon something for them which none of us would urge upon the older people. If not for the older people, why for the younger people?

Let there be fellowship in its largest and sweetest way; but there should be an organized life in the denomination itself, rightly to carry on the work which shall lead to the largest development of the denominational life. Unless our young people know and become interested in the things which have made them, there is not much promise for the days that lie immediately ahead of us.

President Roosevelt, in his address in the Memorial Church in Washington, speaking of our Church, said that there is a great responsibility because to it is assigned a great work in this country. We have so many of our own people coming to these shores who require attention, and we are interested in so many missions abroad, that our hearts should be stirred to greater work. We are told that "the Moravians are the most zealous of all churches in working for missions. They give one member out of every ninety-two in the home church to go to work in foreign fields. The rest of the Christian world gives one out of 5,000. They send five missionaries to foreign fields for every minister in the home field, while the rest of us send out one foreign missionary for every seventy-seven pastors in the home field."

It is encouraging to read in the report of one of the District conventions in the September issue of THE LUTHER LEAGUE REVIEW that "reports from the various local League organizations showed that twelve native students are being supported in India by Leagues in the Northwestern District;" also that one of our active League workers in Illinois, Miss May C. Melander, has gone to Porto Rico to be a teacher in the mission.

But it is not sufficient to give our efforts to outside work. The first object of the League is earnest, devoted work in the individual congregation, and our General Secretary, in his comment on "The League Organization" in the "Topics" for September 30, 1906, says:

Because members owe a duty to the League they should know what they are doing when they become such; concisely stated, they should understand that the League is a spiritual society with a practical purpose. Its field is to be helpful and useful in the congregation under the regularly constituted authorities of the Church. Work, not amusement, is the object of League membership. Be a worker, not a drone. Be persistent. It is the lasting quality of endurance that makes the good soldier. II Tim. 2:1-7. Effective work on the part of the members makes a good League. Members should study execution. Technical skill on the part of a stenographer is the result of practice and experience. Let the members of the League learn how to do things. II Tim. 2:15. Only by the cooperation of the membership can the League accomplish its purpose to quicken a clearer consciousness of Christian faith, and promote a practical Christian life.

Aim at results. The missionary and educational work of the League should affect for the better, the inner life of the Church. How can our League help our pastor? What are we doing for our confirmants? What for the stranger? Where are we putting the emphasis? What specific work are we doing? There is nothing like having a definite, specific object to work for to impart vigor to a League and make it healthy. A League at work, and working for something, will win and hold the young who accomplish things in daily life. It is the part of a wise administration to keep the League busy. Luther said: "Put soul into your work and joy and health will be yours."

If we had the consecration and devotion requisite for our individual work there would be no lack of devotion to the missionary work outside of our individual congregations, and which is important to the growth of the whole congregation. In a tract on "The Laity," written by our General Secretary, occurs this paragraph:

One important work of the League is to train up laymen who shall be intelligent workers in the congregation. The Lutheran Church certainly needs laymen whose talent for church work is thoroughly developed and themselves trained to take enlarged views of the Church and her mission. We need the enlarged vision that we may do that larger work which reaches out beyond the limits of the individual congregation and makes the whole world the field of its activities and influence.

In these strenuous days, when so many people are devoting their energies to advancement in their own work, to the acquiring of riches, and to social engagements, the Church and its work are often given the last place, and frequently entirely neglected. We need a greater attention to the spiritual, so that as we "grow in grace and in the knowledge of Jesus Christ" our hearts will be warmed toward others, that they may enjoy the privi-

leges and receive the blessings which come from such growth and knowledge.

We believe that a thorough study of the "Topics," which treat of our Church and its doctrines, of our general work, and of the operations of the Church, will lead to advancement in the individual congregations and the training of workers for both the home and foreign fields.

When Leonardo da Vinci had finished a great fresco painting, which is still to be seen, though faintly, on the wall of the dining room of the old Dominican Monastery at Florence, he asked a friend for his criticism. The friend stood before the great fresco, became entranced by it, and burst into exclamations of delight: "Why, da Vinci, da Vinci, that is fine! Why, that wine cup just stands out from the table like solid silver! That is splendid!" Instantly the artist picked up his brush and blotted out that cup, and said: "I meant that the figure of Christ first and instantly attract the observer's eye, and whatever draws attention away from Him must be blotted out."

The cry goes up from various quarters that we need more men and women for the great work of spreading the Gospel, and our seminaries and deaconess institutions show that there is a lack of material. In this broad land there are many young men and women who could be used in the work of the church, and if our individual Leagues are consecrated in their membership to the study of the Word, there will be an outpouring of the Spirit and the offers of many to engage in any work for the upbuilding of Zion.

We believe that greater efforts should be made in the organization and instruction of the Junior League, and we are glad to read the words of our greatly interested friend, Rev. Dr. C. Elvin Haupt, in his September letter to the Juniors:

> Have you ever studied the possibilities of a Junior League? We often walk past our best opportunities, like the traveler who, in Golconda, in India, did not know that he had been passing through a land of diamonds till he later found one sticking to the sole of his shoe. Think of the pleasures of seeking and finding the young, of welcoming them, of assigning work to them to be done for others and reported upon next time, of action rather than idleness, of fidelity in duty, of arranging for festal hours, those days of great import and rare enjoyment for the young. Think of the value in after years of the choice selections memorized, the friendships made, the habit of attention to holy things, the recollection of the pleasant hours, the many facts gained and hard things made clear, all of which are a part of the life of the Junior League of today.

We all have a part to do in this world, and it depends upon us, each one, to do *his* work, whatever that may be. Some look for large things, but often the smallest and humblest is that which produces the greatest results. We can pass through this world but once, and it is our duty to learn how to live successfully. A writer has put this beautifully in these words:

> The fishes leave no trail in the sea, and the birds leave no trail in the air, but every living thing that creeps or crawls or runs across the surface of the earth leaves the marks of its passage behind it. The lion leaves his footprints and the carcasses of his victims. The snail leaves a slimy wake, and, if our eyes were sharp enough, we could see the marks of the feet of the crickets and the grasshoppers And so, men leave their marks—the conqueror in desolated provinces, the statesman in beneficent laws, the artist in great pictures, the architect in noble buildings. The marks which Jesus left behind him were happy homes and hearts. You could trace Him from Nazareth to Jerusalem, and from Jerusalem to Capernaum, by the people whom he had healed of their diseases and lifted out of their sins. These trails cannot be covered up. What are you leaving behind you?

Let us all remember that "it is not the form of the lamp, but the flame which counts," and try "to do the best that human endeavor can render at all times and in all places; not as in the sight of men but as in the sight of God; freely, without favor; frankly, without reserve; hopefully, without gloom; trustfully, without doubt; so that Jesus, my Master, would add His smile and benediction."

During the biennium our League has lost two valuable and devoted members, Frank A. Hartranft and J. Martin Rommel. The former had been active from the beginning of the League work, and through his continued efforts the call for the Pittsburg Convention in 1895 was issued. In the formation of the League he was a moving spirit, its first Secretary, a member of the Executive Committee, and Chairman of the Finance Committee. He was a man, a Christian, a churchman who was loyal to the Church in all its operations, and whose counsel was very valuable in the management of the League. Mr. Rommel was a member of the Finance Committee, present at all its meetings, ready to do and also to give; his pecuniary assistance to the League was invaluable. The activity of these two men in Church work is worthy of imitation by all our young people. We need such men, who are willing to devote their energies and means for the extension of Christ's kingdom upon the earth; we miss them greatly when they are taken away, and it is very difficult to fill their places. It is not necessary for me to speak in detail of the work of the League, as the various officers and committees will report at the proper time.

Your President would recommend:

(1) That special provision be made for the collection of funds necessary to prosecute the work, so that appeals to a few individuals to guarantee the money required can be avoided.

(2) That greater efforts be made to enlarge the subscription list of THE LUTHER LEAGUE REVIEW, so that the revenue for extended work can be greatly increased.

(3) That the Junior work be presented more prominently, and greater efforts made to introduce a Junior League into each congregation.

(4) That our members be urged to adopt the League literature for their work, and to purchase the League materials directly from our New York office.

(5) That the "Topics" be simplified, both in subjects and in treatment, so that they may be better adapted to all classes and conditions.

"The Lutheran Church in Ohio" was the subject of the last address of the evening, by the **Hon. John L. Zimmerman,** Springfield, Ohio. This address was chiefly historical,

dealing with the origin and development of the Church in Ohio, and is valuable especially on account of the data which it presents in this connection. Mr. Zimmerman said:

Mr. President, as a Lutheran layman of Ohio, I wish to congratulate you upon your splendid report, and to commend to the Lutherans of America this grand institution of which you are the head. Ohio was admitted into the Union in 1803.

Our foreigners have been the English, the Irish, the French and the sturdy German. From the commingling of these different elements we have produced the men who have formed the policies that have governed this nation for the last forty years.

The Lutheran Church in this State has taken her place with the other churches in developing these characters of which we are so proud. For in 1803 we find a few scattered Lutherans had already been attracted here by the rich land they found in these valleys, but they were not satisfied without a Lutheran minister to guide them in paths of righteousness, virtue and morality. So in 1804 the Lutherans of Columbiana County petitioned the Ministerium to set apart Mr. George Simon, of New Lisbon, as a minister. This they did, and granted him a license to minister to the Lutherans in this new territory He was the first Lutheran minister in Ohio.

The first missionary sent out was Rev. George Forester, who gathered together the Lutherans in Belmont and Fairfield counties and those in the southern part of the State. He was soon followed by Rev. Stough, who organized the churches in the northern part of Ohio. It is impossible for me in these few minutes to describe the hardships that were endured by these men during this early period. In 1812 we had twelve ministers. In 1818 they organized themselves into an independent body, and in 1833 they formed the first Synod in Ohio, under the name of the Joint Synod of Ohio and Adjacent States.

While the growth of our Church was not rapid during the first half of the century, the work of these ministers was characterized by a zeal and earnestness, and laid the foundation for an orthodox Lutheran Church, that has not been shaken either by German rationalism or modern skepticism, and we are indebted to them for the privilege of having the gospel preached to us from Lutheran pulpits.

They were intelligent men who sought to establish a Church with a dignified worship and a pure Christian morality. No church in Ohio has had the difficulties to encounter that we have had. The Lutheran people came to us from the Lutheran families in the East. We have those who were attracted to us by the purity and simplicity of our doctrine; we have those who like our form of worship, but whose early training has not been in our Church, and we have had the Germans, who came to us with their foreign ideas, and we have had a task to perform which required all our combined knowledge and wisdom. But the history written in years to come will show that the work has been well done, and a big share of the honor will be given to the Luther League of America, which furnishes us with an opportunity to know and understand one another better.

In this age our Church has been in every forward movement. At the Congress of Religions at the World's Fair a noted Hindoo criticized the Christian religion and said it did not compare with that of Buddhism. A noted Christian minister was asked to make a reply. He said: "No answer is needed. I point you to the civilization of the Christian United States, England and Germany, and ask you to compare them with India and China. That is my answer."

It is a fact that we have realized the highest plane of civilization in Christian countries, and our Lutheran people have always been among the leaders.

I cannot give you the history of the organizations of our Church in this State, but let me say that the Lutheran Church of Ohio is not so much a divided Church as it was a few years ago.

Let me speak of educational institutions in this State. From the reports on the minutes of the Ministerium, the first Lutheran ministers of Ohio were concerned about the education of the young and they established schools under the care of the different congregations. The great problem in Ohio has always been to secure competent young men for the ministry, and when young men offered themselves it was necessary to establish a school in which they might be prepared.

In 1830 it was decided to establish a school under the name of The Theological School of the Evangelical Lutheran Church of Ohio, to be located at Canton, Ohio. Rev. William Schmidt, then pastor at Canton, was the first professor of theology in an established Lutheran seminary west of the mountains. The seminary was opened in 1830 with two students, and in 1832 was removed to Columbus, Ohio, where it remains to the present time. In 1850 the Joint Synod founded the Capital University, and these schools are successfully sustained. In 1844 the English Lutherans of Ohio established Wittenberg College and Seminary at Springfield, Ohio, an institution that stands in the foremost ranks of colleges in our State.

The Lutherans of Ohio believe:

That Christianity and education are the powers that are making civilization what it is, and with men in our educational institutions like Keller, Loy, Sprecker, Shoddy, Ort, Breckenridge and Bauslin, we need not fear that our high standard will not be maintained.

We are no longer called to apologize for the Church of the Reformation. Her doctrines, her dignified mode of worship, her hymns, her literature, formulated by the best thinkers and most godly men of four hundred years of the world's best history, are adopted and believed to be the correct exposition of the Divine Word of God.

At this time, when great moral reforms are being inaugurated in this country and in this State, I am anxious that the members of our Church shall be in the front ranks of those who are endeavoring to purify and elevate society, business and politics.

The splendid music of the evening was by the Trinity Lutheran Quartet, under the direction of Mr. C. E. McAfee.

After the closing services, conducted by Rev. C. K. Hunton, the Leagues of the affiliated churches tendered a reception to the delegates and visitors in Trinity Chapel, which served admirably to make strangers feel at home in Canton, and to get acquainted with each other.

Wednesday Morning, October 31

Devotional services were conducted by the **Rev. O. A. Anderson,** Dell Rapids, S. Dak. He spoke on "Spiritual Education," and said:

Broadly speaking, this embraces all that God has done and is doing for the salvation of men. Spiritual education presupposes spiritual life. The carnal mind is enmity against God. The means of spiritual education are the Word and Sacraments. The Word holds up before us Jesus Christ, and by looking unto Him, he becomes the great transforming power in our lives. The Holy Spirit working through the means of grace teaches us Christ's will, and brings to our remembrance the things that He has commanded us. Using faithfully the means of grace, looking unto Christ, and obeying the leading of the Spirit will insure a condition of spiritual progress and education that is pleasing unto God and profitable to God's kingdom in the world.

At the business session which followed reports were heard from the General Secretary, Statistical Secretary and Treasurer.

The General Secretary's report is as follows:

The quiet and steady growth of the Luther League during the last biennium gives evidence of its substantial character. There has been an increased demand for information concerning the League and its work, and also a marked growth in organization. These are two encouraging facts.

The Luther League of California (Central) was organized during this biennium, and applied for membership through the National Executive Com-

mittee. The Luther League of Puget Sound has also been organized, and we hope will apply for membership at this convention. The Luther League of Connecticut also asks admission at this convention. Nor has the interest been confined to America alone. The idea has been favorably received in Australia, Canada and elsewhere. The developments of the last two years indicate the possibility of developing a denominational consciousness of great practical value through a specific object of the Luther League to foster the spirit of loyalty to the Church.

It is possible we are sometimes afraid of being too loyal to our Church. It is a great mistake to confound loyalty with bigotry. What Lutherans need is less fear that the genuine coin will be regarded as counterfeit, and, like others around us who are pushing loyalty to their Church to the very forefront, we should seek a fuller realization of a distinctive church life, commanding the respect of others for us and our work.

As the Church grows extensively it should grow intensively. This means responsibility for the Luther League. It is important, therefore, to have becoming regard for the original fundamental principles of Luther League work, viz., federation and co-operation.

As an organization we stand for service.

There is noticeable on the part of our Luther Leaguers a desire to be of service for Christ in the world's work.

We are in the work to see the largeness of service. Whether a society is strong or weak, there is some vacant niche it can fill. Definite work is required. Individual service is a necessity. Personal work is something we owe our Church. An earnest and sincere worker will not long remain idle for want of opportunity for service. One condition, however, needs to be observed. It is that the mightiest undertaking only is safe when launched beside God's purposes and kept running parallel to His wishes. Self must be kept under. The glory of God must be kept shining supremely above every other endeavor. This is necessary if our work shall meet the test Paul mentions: "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." It is gratifying, therefore, to note that during the biennium the societies have been active in the Church. This activity has been exhibited in various ways. For example, organs have been placed in the church; churches have been improved; reading circles have been organized; reading courses have been completed and reading rooms fitted up for the use of the members of the congregation. The sick have been visited. In not a few instances in vacant congregations the religious services have been kept up through the instrumentality of the Luther League. Devotional, literary and social meetings have been held. In some of the larger cities noonday Lenten services have been inaugurated and maintained by our Luther Leagues. There has been a marked increase in Christian giving. There has been contributed to the cause of missions, at home and abroad, benevolence above the apportionment. Nor has the great cause of missions been neglected. One of our District Presidents has entered the foreign work under the care of his own Church board, and another active Luther Leaguer has entered the foreign field. Others, too, have this in view.

As the Luther League is non-synodical in character, and State and district organizations are composed of societies from different Synods, the proper and legitimate place for this work, in order to preserve the character of our organization, is in the local society. The Mission and Educational boards of our different Synods properly claim the benevolence of the societies of the congregation owing allegiance to their respective Synods. This is right. The emphasis for the ever growing activities of the Luther League, therefore, must be found in the local society. It is where the real practical benefits of the stimulating influence of the Luther League for increased Christian activity must be felt.

No small part of the increased activity of Luther Leaguers has been the result of our earnest endeavor to quicken among our members a clearer consciousness of Christian faith, and to promote among them a practical Christian life.

Our laity are susceptible to the warmth of genuine spirituality. There is a marvelous magnetism in the pure Gospel, and the deep interest and spiritual tone in a majority of our Leagues gives no uncertain sound for Christ and His Church. Energetic personal service has been stimulated. Along with the idea of denominational loyalty there has arisen an individual loyalty because of proper incentives to duty.

There has been consecrated devotion, and a more reverent regard for the observation of covenant relations. In organizing League work, therefore, it should be formed and built into the life of the congregation so it will not die of spiritual atrophy. Regard must be had for spiritual development and growth. The work of the League must not divert attention from the purpose of the Church, nor from the Church's own historic and characteristic mission.

The energies of the League are for the welfare of the Church, and are not to be dissipated in other channels. In our League work, therefore, we place emphasis on spirituality. From its origin this has been done.. Spirituality wins. It is not the worldly society, not the intellectually brilliant society, neither is it a society for mere sociability, cold as the winter's snow, but the society with spirituality in it as a warm atmosphere that constitutes the healthy condi-

LUTHER M. KUHNS,
General Secretary.

tion for helpful results. In such a society, with fidelity to pastor and loyalty to the Church, personal piety is not toned down, but there is an augmenting of spiritual power. Where there is in a society no lack of spiritual aspiration, grip and power, young men for the ministry and young women for the deaconess cause are found.

During the last two years there has been a growing interest in Junior work. There has been a larger and more widespread interest created. Junior work has trained the young for service. It has cultivated the religious spirit. Into many a home it has introduced a better church spirit. There has come a love for good reading, and the things of Christ have been more prized and appreciated. It is not without its difficulties and perplexities, but ever since the Cincinnati Convention it has been growing.

This convention marks the eleventh anniversary of the organization of the Luther League of America. Better organized and equipped, it faces the future for even greater work than in the past. It would enlist the sympathy and co-operation of all our Lutheran young people's organizations wherever they exist. Within their local activities it would encourage increased benevolence for missions and Christian education. Affirming the superiority of the spiritual and

the inferiority of the material, it would now, as ever in the past, foster loyalty to the Church of which Christ is the great head and fidelity to the pastor who is the under shepherd of the flock, at the same time insisting on a higher type of personal piety in each member.

The experience of the past decade is assuring for the future.

A very interesting feature of the work of the past two years has been the opportunity to visit and present the work of the League to the students of a number of our educational institutions. We appreciate the courtesies extended by the faculties of these institutions, and we are privileged to add that through the authorities of other institutions invitations have been received for a visitation at the earliest convenience.

We have been cordially welcomed to some of our Deaconess homes. This work has engaged the attention of our societies during the last biennium. A number of conventions have had this most important work of our Church presented, and we believe there is a larger interest in this work on the part of our Leagues than at any previous period.

Much of the work of the General Secretary can neither be reported specifically nor can it be tabulated in a statistical table. Even the few statistics we have, in some particulars, are inadequate to give a conception of the work. A great difficulty in this work is that the General Secretary is not advised of all the organizations effected. He is not notified of changes in officers. Often letters are never answered, and in the arranging for dates for conventions in far too many instances he is not consulted. If some thought and care would be given to these features our system could be improved and much unnecessary labor saved the Secretary.

Herewith I give a brief summary of the work of the General Secretary for a period of twenty-six and one-half months, from July 31, 1904, to October 9, 1906:

Conventions attended	45
Rallies attended	85
Miscellaneous visits and meetings	23
Leagues reported organized (of which 7 were Junior Leagues)	57
Districts organized, revived and added	8
Districts subdivided	1
States redistricted	1
Institutions visited and colleges	8
Deaconess Homes	4
Addresses and sermons	256
Letters, postals and packages mailed	3,011
Miles traveled	45,319
Expenses	$756.82

The Statistical Secretary reported that the League now numbers 14 State Leagues, 47 District Leagues and 885 local organizations, with a total membership of 46,651, a net gain of 2 State Leagues, 8 District Leagues, 121 local organizations and 5,881 members.

The report of J. F. Dinkey, Treasurer, was presented by Mr. J. M. Reynolds, who was appointed Treasurer pro tem. in the absence of Mr. Dinkey. The report showed total receipts during the biennial of $2,606.53, including $500 contributed by the LUTHER LEAGUE REVIEW to the General Secretary's salary fund, which together with a balance of $280.57 of two years ago, made a grand total of $2,887.10. The expenditures were $2,822.16, of which $2,432.97 was for General Secretary's salary and traveling expenses, and $360 for bonds retired, leaving a cash balance of $64.94 in the treasury. There are liabilities of $166.67, making the deficit of the biennial $101.73.

At this session a resolution was adopted authorizing the sending of a telegram of greeting to the President of the United States recognizing his interest in the Lutheran Church.

The following committees were appointed: Credentials Committee: Rev. C. K. Hunton, Virginia; A. A. Coney, New York; Miss Pearl King, Pennsylvania; C. E. Matthes, Ohio; B. O. Benge, Illinois; Rev. C. E. Derr, Indiana; Rev. H. F. Martin, Iowa; Nels Jensen, Minnesota; Miss Lena Block, New Jersey; S. S. Focht, California; Mrs. Carl Zinnsmeister, Tennessee. Committee on Reports and Resolutions: Rev. A. J. D. Haupt, Minnesota; Rev. William Brenner, Ind.; Rev. F. P. Bossart, Ohio; Alex. Nelson, Illinois; Miss Magdalene King, New York; F. J. Bergstresser, Pennsylvania; Rev. O. E. Anderson, South Dakota. Committee on Nominations: I. S. Runyon, New York; Rev. C. E. Gardner, Ohio; C. T. A. Anderson, Illinois; Rev. F. C. Krapf, New Jersey; Philip Meisel, Jr., Virginia; Rev. R. L. Patterson, Pennsylvania; Rev. C. F. Bergner, District of Columbia.

Owing to pressing engagements, G. A. Baldwin, Esq., Rochester, Pa., was unable to be present. He was to have given a "Review of the Decade." **Rev. C. E. Gardner,** Springfield, Ohio, then delivered a strong address on "The Church and Education: Its Aims and Results."

"We must educate; we must educate; we must educate!" Such is the ringing cry of the Church today to people of all tongues and nations. From the cradle to the grave no other question so largely consumes the time and attention of man as does the matter of educatioa. The child must be brought up in the admonition of the Lord; he must be taught the fundamental principles of life and salvation; he must be trained in the doctrines of the Word of God; he must know of the doctrine, whether it be of man or of God. To accomplish these results, which are far reaching and eternal, the training of the child must begin with the administration of the sacrament of Baptism.

From her very beginning the Lutheran Church has been active in education. The fundamental principles of the Reformation, in contrast with Roman Catholicism, naturally and inevitably lead, not only to primary but also to secondary and higher education. These principles may be briefly stated as follows:

1. The Scriptures are the only rule of faith and practice in religion; 2, Men are justified by faith alone, and, 3, All believers are kings and priests unto God. These principles, first announced by Luther and his coadjutors, make the Lutheran Church the mother of popular education, and the friend of every department of learning.

It is instructive to consider the fundamental distinction between Lutheran and Roman Catholic pedagogy. The former is concerned with the individual, the latter with the supremacy of the Church. Schmid in his "Handbook on Pedagogics," says: "The Catholic view does not recognize the individual's right to Christian education and instruction, and therefore it feels no obligation to provide for the culture of all its members. The Church is the supreme object of life, and, therefore, of culture; the school and the home are hence only means to bring up the young for obedience and service in the Church. The individual is an object of ecclesiastical activity only so far as the Church has an interest in him for her

own ends. To this ecclesiastical Christianity the evangelical Christianity of the Reformation is opposed. Here the aim and end of all the activity of the Church is not the institution but the person; not the system but the man; not the glory of the external but *the salvation of the individual soul.* The Reformation wishes nothing else than what Christianity itself wishes—that all be helped; that all come to the knowledge of the truth."

The Church then aims to make, first: Intelligent men. Evangelical Christianity at no time would keep men in ignorance and darkness. Its mission is to lead men to the light and to the fountain of truth that they may drink therefrom, be refreshed and walk in the light. We want men who know of the doctrine, men who are grounded in the truth, men who with the reformer can say: "Unless, therefore, I am convinced by the testimony of Scriptures or by the clearest reasoning, I cannot and I will not recant." The Church seeks to educate men by teaching the children the fundamental truths of Christianity, and by the faithful preaching of God's Word seeks to create an intelligent laity.

Then the Church also seeks to instill within her members the spirit of (2) Loyalty. There is no bliss whatever in ignorance in matters of Christianity. It is knowledge that produces these results. Knowledge is power. Knowledge begets loyalty.

The Church aims also to create (3) Efficient workers. The world is crying for strong men and women who are able to teach and lead the blind from darkness into light. The Church must furnish these workers. And the Church can only furnish them in proportion as she has taught them and qualified them for the work of life.

Then over and above all, like the mantle of charity, the Church aims to draw about and produce in men a (4) Godly piety—a genuine godliness. Such piety as this can only spring from consecration, faith, love, *knowledge.* In those centuries when the Church formulated her creeds, and believed the Word of God to be the only infallible rule of faith and practice, there was as a sequence the increase of both life and light, a more perfect knowledge of revealed truth, a higher degree of sanctification, and a greater spiritual power to overcome and save the world.

And what of the results? Not what we could wish, and yet

Now thank we all our God,
With heart and hand and voices,
Who wond'rous things has done
In whom His world rejoices.

We need more men. We need a deeper piety. We need a more philanthropic spirit. But on the other hand we have much to encourage us. We have the truth. We have no schism. We have the doctrine. We have the men and the schools. We are the heir of all the ages.

Wednesday Afternoon, October 31

Devotional services were conducted by the Rev. R. L. Patterson, Somerset, Pa.

TRINITY LUTHERAN CHURCH.

"The Religious Education of the Children of the Church," was the subject of an address by the **Rev. C. K. Solberg,** Chicago, in part as follows:

The importance of early training cannot be overestimated. The plastic and impressionable nature of the child, sensitive as the photographer's plate, receives and permanently retains all, even the least impressions, for good or for evil. A mother once asked a pastor when she should begin the education of her child, then four years old. The reply was: "Madam, if you have not begun already, you have lost those four years. From the first smile that gleams on the infant's cheek your opportunity begins."

But this training must not only begin early; it must also be of the right kind. It must be a *religious* training. There is no safe education without the element of Christian religion. Irreligious education produces not only a faulty culture, but a weak and

dangerous character. Early Christian training alone can lay the safe foundation of character in the child and rightly determine and properly direct the tendency of all forces that may enter in to mold and shape the child's future. Luther says: "See to it that you first of all have your children instructed in spiritual things, giving them first to God and afterwards to secular duties."

Only the Christian Church can we look to for this culture. Religious education is essentially her God-given mission. To her alone has the means of spiritual culture been intrusted. The commission given by Christ to the Church was not only to "baptize" but also to "teach them all things, whatsoever I have commanded you."

When the infant by baptism becomes the child of God, it also becomes the child of the Church. It now becomes the sacred duty of the Church, as its spiritual mother, to nourish, train and teach it so that it "in riper years may abide in Christ even as through baptism it has been grafted into Him."

The earliest religious training of the child must necessarily take place in the home. At baptism the Church intrusts the little child of God to the parents and sponsors, giving them the divine charge to bring up the child in the "nurture and admonition of the Lord." The Christian home thus becomes the nursery of the Church and the spiritual care of the child for the first five years is left to the parents. But the Church is not hereby released from her responsibility and duty in the matter. She must continue to pray for the child, keep in close touch with the home, and faithfully impress upon the parents their sacred duty to bring up the child for the Kingdom of God and to bring it to an early knowledge and love of Jesus by prayer, precept and example.

What the Church needs in properly caring for the earliest education of her children is Christian homes and pious and faithful parents and sponsors. Altars of family prayer must be built, the dust of neglect must be wiped off the family Bible, and the Word of God must be daily read, taught and lived in the home. The Church needs more parents who will prayerfully bring their children to God's house to be baptized and who will regard holy baptism not merely as a ceremony of naming the child, but as a precious means of grace that regenerates the child. More mothers are wanted who regard the blessings of baptism as a certain devout Christian mother, who, after the child had been baptized, said, as she looked with tears of joy into the child's face: "Thank God, you are now a little Christian." But how sad and common is the spiritual neglect of these little ones in many of our homes! Think of the large number of parents outside of the Church membership, especially in our large cities, and even some parents nominally connected with the Church, who bring their little children to be baptized, only to take them back into worldly and Godless homes: Here these new born babes in Christ find no spiritual atmosphere; no nourishment for the new life; no parental prayer daily consecrating them to the Lord; no early instruction or Christian example leading them to Christ. For want of spiritual care and nourishment and proper environments, these precious children, growing up in such homes, are doomed to die spiritually. What parental neglect can be more cruel and criminal? And these unfortunate children are by virtue of their baptism the children of the Church. How preserve them for Christ and the Church when there is no point of contact between the Church and their homes is indeed a difficult and serious problem. Much can be done, however, by the local congregation through its pastor, Sunday School teachers and missionary workers to bring these neglected and unchurched children into the Sunday School as early as possible. If an effort is made to bring them into the Sunday School at the age of five, experience proves that in most cases the parents will permit the child to attend. Frequently the parents are thus interested in the Church, and through the child the Church may win the parents also, "A little child shall lead them."—Is. 11:6.

But after the child reaches the school age its religious education ceases to be the sole duty of the home. The Church must now in a more direct way provide for the further execution of the Master's command to teach them all things whatsoever He has commanded. Nor can the parents at this stage shift the entire task of giving the child further religious education upon the Church. From now on the Church and the home must co-operate in the work to obtain the desired results.

How to accomplish this in the best way is a burning question and a difficult problem for the Church; especially in this country, where the religious differences are so many and great that the public school must eliminate nearly all religious instruction, and where parochial schools are practically impossible.

History shows how the Church from time to time has had to grapple with this question. Among the early Christians the religious nurture of children was mainly a home duty. Later, when the Christians became more scattered in their settlements, the family life was greatly disorganized and disturbed. Means and methods of training the children besides those afforded by the home were found necessary. As a consequence, Christian schools and cathechetical classes were introduced and parents were urged by the church councils to send their children. Just before the Reformation the religious instruction of the young was greatly aided by the invention of the printing press. But the masses remained ignorant of the saving truths of the Gospel, and raised their children in ignorance. It remained for Luther and the Reformation to devise and introduce a system of popular religious education for the young. By the aid of the parents the children were taught Luther's Catechism at home, and were sent to school or the pastor's class to have it explained. Luther's masterly and convincing appeals, first to the councils of all German cities, and, secondly, to the parents, urging the establishing and faithful use of Christian schools, proved successful. Numerous schools were maintained, especially in the cities. Thus Luther became the originator of the idea of public schools, which was later enlarged upon by Francke, who introduced in Germany a system of graded Christian schools.

And our public school system grew out of Luther's and Francke's plan of popular education, and was in its origin chiefly intended as a system of Christian instruction. The school laws of Massachusetts (1647) and of Connecticut (1650) "which mark out the only system of schools in the Colonial period," prove that their chief purpose was to give religious instruction. Substantially these schools remained unchanged till the beginning of the last century. But the practical transformation from the Colonial life to the national life, brought about modified views as to the character and purpose of education. The public schools were separated from the Church. Religious instruction was gradually lessened until it was altogether eliminated from the public schools, as we have it today.

Many prominent State school educators of today are realizing the weakness of an irreligious public school. They admit that it leaves the children and youth without the strong qualities of true moral character. The burning question among them is how to remedy this serious defect. In several States they are introducing courses in social and moral ethics. But an educational system that teaches the child to be good without first teaching the child how to be made good, will fail to produce true morality. Christian religion, the basis, source, and substance of all genuine moral culture, must enter virtually into the education of citizens that will be safe material for building and establishing a republic and perpetuating her free institutions. What is true in producing individual character is true in the making of a nation. The child is not only the father of the man, but of the nation. The weal or woe of the nation of tomorrow lies wrapped up in the children of today. "Despotism may govern without faith, but liberty cannot," says a great statesman. Notable are the words of George Washington in his farewell address when he says: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert the great pillars of human happiness, these firmest props of the duties of men and citizens. Let us with caution, therefore, indulge the supposition that morality can be obtained without religion."

The Church in her education of the young must then, be prepared to supply the deficiency of secular education, to counteract and overcome its positively harmful influence on the morals of the child. This is not only the duty of the Church to the child and to the nation, but to the Church itself. It is a matter

of self-preservation to the Church, because the "education that tolerates irreverence will soon sneer at the Bible, then boast agnosticism, then breed atheism."

The Roman Church demonstrates the possibility of training the child for church membership through her system of early religious training and instruction. In large and well established congregations that can afford to build and maintain their own parish schools, in which the regular common school studies are taught with the religious branches, we have of course, the ideal solution. But this arrangement is out of the question in the many small and struggling congregations, where religious education may be needed the most. There are other methods that have met with considerable success, such as a course of catechization of the children given by the pastor in connection with the Sunday morning services. This is practiced in some rural congregations. In the cities Saturday afternoon schools are conducted by the pastor in some cases. But these are only temporary and experimental attempts.

The Sunday School alone seems to meet the conditions of all localities and has become a permanent religious school. The Sunday School is indispensable and is doing a good and blessed work as far as it goes. But it does not and can not for several reasons solve the problem. Only thirty minutes, at the most, once a week is given the child for actual religious instruction, while it receives secular training and instruction for thirty hours every week. The public school by its considerable assignment of written work to be done by the older pupils at home, deprives them of the time they ought to spend on their Sunday School lessons. Besides, the child's attention and interest are naturally absorbed by the common school branches of study. The little time and attention given to religious instruction and the long time between recitations in Sunday School naturally result in little or no interest in the Sunday School lessons. In the next place the instruction in the Sunday School is necessarily superficial, lacking in doctrinal clearness, and sometimes faulty in other respects. It is always a difficult matter to secure teachers for the classes. Volunteers must be sought from the rank and file of the church membership. Most congregations have few if any who are trained and well qualified for the difficult and responsible work of teaching the child the Bible truths and the Church's doctrine. The child may attend Sunday School regularly and receive many good impressions and considerable religious information and yet have a very meagre knowledge of Scripture and a very vague understanding of the Church's doctrines. This is shown in the painful experience of the pastor as he begins his catechetical work.

There is a day of greater efficiency and wider usefulness coming for the Sunday School. Necessity is compelling the Church to secure more system in the Sunday School work by grading the classes, to provide for regular normal classes or teachers' meetings and to enlist the interest and co-operation of the parents in helping the children with their Sunday School lessons at home. But even if the Sunday School could be brought to the highest degree of efficiency, it alone cannot give the child the necessary Bible knowledge and indoctrination. This may be regarded as the work of the catechetical class. True, the pastor can and must do a great deal to indoctrinate and establish the catechumen in the Word of God. But if the foundation has not been laid by a thorough and definite training in Sunday School and home, the pastor will find it necessary to spend a large part of those six months in drilling the catechumen on the elementary work in the catechism. Little time will be left for the much needed Biblical, doctrinal and devotional training.

If besides securing the greatest possible efficiency of the Sunday School and requiring a two year course of catechetical instruction preparatory for confirmation, the Church could take her children out of the public schools one afternoon each week, every congregation might gather its children in classes for religious instruction, another great step would be taken in solving this question. The children's loss in their common school work under such an arrangement would be comparatively small, if any, while their gain in religious knowledge would be inestimable. This reasonable demand would readily be granted by the school authorities if the religious forces of the land united in working up the sentiment for the change. Permit me just to mention two very important auxiliaries of the church in giving her confirmed young people further religious instruction. The Bible class should be a permanent feature of every Sunday School. And then the Luther League, by a faithful use of the Luther League Topics can materially serve the Church in making her young people intelligent and consecrated Christians, loyal and indoctrinated Lutherans, active and faithful members of the Church.

Two papers were then read; one by **J. H. Hauberg, Esq.**, Moline, Ill.; on "Practical Church Work for Luther Leaguers: What Can They Do, and How?" and the other by **Mr. Philip Meisel, Jr.**, Richmond, Va., "Preparation for Service." These papers follow:

Practical Church Work for Luther Leaguers

The young people of today will be the Church of tomorrow. The value of that Church for the saving of souls will be what we make it. It will be an humble thing, weak, shrinking, and insipid, with a delightful monotone and sunset effect, or it will be more vigorous, progressive, forceful, positive, as we, and the young people we represent, make it. We will inherit the charge with all its responsibilities; there can be no doubt about that.

Our Church has its own peculiar difficulties. In it on a common level, in a common service, we hold, or attempt to hold, the newly arrived immigrant, whom we call "green," and the American born scion, so anxious to be a true Yankee that he often disowns his mother tongue. The minister does his utmost to harmonize and to serve such spiritual food as will impart strength to both, and when he has done his best, linguistic difficulties still throw over his work their paralyzing effect. Zealous Lutherans of one tongue cannot attend the church at hand because the services are in the language of another nation. But Lutheran immigration, they tell us, is declining, and when we have thoroughly digested our present stock some of these latter troubles will be comparatively less.

We, the younger Lutherans, will be better able to meet the difficulties of our Church than our predecessors were, because of our conferences as Luther Leaguers in District, State and National conventions, where our Church problems are presented for our discussion years before the reins will be intrusted to our hands. For we are in training—an army of recruits in the larger army of Lutheranism—training for the heavier work, the larger work.

A tenet of democracy is that a nation is most prosperous when every citizen in that nation is prosperous. If we wish to make ourselves of the highest practical value to the Church we must insist that each individual cultivate his personal talents and make the most possible of them.

A good place to begin is with the Bible. That is the fountain head of our greater usefulness in Christian work. The common, everyday life of the man or woman who is filled with knowledge and the spirit of Christ, gained by prayer and study of God's Word, is a strong practical argument for the Church, and in so far as he or she is Lutheran it will be a mighty argument for the Lutheran Church.

This knowledge of the Bible may be gained in the devotional meeting of the Luther League, with its familiar method of using Scripture passages. Or, the Bible study class with a good leader and plenty of discussion by the members may be used. Our young people's worst trouble is that we know so little about the Bible we do not always like to risk ourselves in discussion. Scripture learned in preparing for confirmation, in many cases, is the last ever learned. Here the Luther League should supplement what was done at confirmation. If it does not, the future Church may give only a poor quality of reflected light. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John 5:39).

"Practical Church Work, What Can We Do, and How?" Do you, Luther Leaguer, attend church regularly? We would not be discourteous in being so persistent, but *do you* regularly go to church? Human beings are strangely gregarious, for where

the big congregation is there would we be also. The mere fact that our church is well attended is in itself a power that will attract others. Besides, have a friend with you.

In these days when a man's conduct counts for more among his fellows than his creed, the greatest cohesion among the members of any congregation is not that they have subscribed to the same tenets, but that their fellowship is genuine and cordial. Of course, the minister is the strong factor, and with his sermon and pastoral work does very effective service, but we are human, and we want, in addition, the hand of friendship, the sympathy—the fellowship of true brethren. Very often we hear it said of a church: "Oh, they're so stiff. No one notices you. No one seems to care whether you are there or not." This is one field for practical church work for the Luther Leaguer, because young people, of all persons, are splendidly qualified to see that strangers are welcomed and introduced to the church workers.

We have accepted as a truism the proverb, "Train up the children in the way they should go," and the Sunday School is the result. One of the richest of fields for our young people, young men and women. It is as Portia said of mercy: "It blesseth him that gives and him that takes." You cannot teach without yourself being taught. Children and teacher together grow in knowledge and grace—the one because they have learned by word and from the personality of the teacher; the other because in teaching one digests and assimilates the Word and truth as in no other way. Through the children of the Sunday School some of the parents are won; acquaintance between them and church members may be made at the Sunday School picnic, or the Easter or Christmas festival.

The Luther League Topics presume a study or devotional service. Studious or devotional Lutherans are a peculiar species of religionists. If they see religious emotion coming their way they pray for grace to fight it off. Our pride is in education, which is good. Our present civilization seems to have placarded in large capitals, "Education is the Greatest Thing in All the World." But it isn't the greatest thing; Christ said *Love* is the greatest. "*Love* the Lord your God with all your heart, and soul and mind and strength, and *love* your neighbor as yourself." Let us warm up a little in our Luther League. Let us pray together as well as sing together. Let us give some expression to our spiritual life aside from that of being heroically stoic. Try to have something besides merely a social and a literary program in which only the pastor is ever scheduled to offer prayer. There is something charming in thinking of the "pastor and his flock," and "like a shepherd shall he lead them," but Leaguers, let us consecrate ourselves to precisely the work which the pastor does. Let us make our League the training school where we qualify ourselves to speak in public, to pray, to use the Scriptures effectively in discussion. Let it be a school for the culture of the higher faculties of each individual heart and training for Christian citizenship.

If anything is to be learned from the young people's societies of the other denominations, let us not lose time in learning. The best is not too good for us. Better to be an imitator than to be behind the times, for the liberty loving American will choose for himself, and too many of them have been choosing, I believe, some other fellowship. I would not suggest that we take principle off the pedestal and place mere expedient there in place of it. Our Church is a perpetual organization, we must stand by its lofty ideals, not yield to every passing whim, but Leaguers, let us keep abreast of the situation. Let us lop off; let us add to; let us shift if in so doing we are adapting ourselves.

And so, Luther Leaguers, some of our most practical work for the Church will be to keep our ear to the ground, to guide our course into the open; to hold our banner at the head of the procession in all that pertains to the culture and expression of heart; to cultivate a broader and deeper love for our fellow man; to make the Gospel attractive to all well meaning people. By these means we will hold our own and past successes will be duplicated and enlarged.

Let us be faithful and do what we can. We are the body of Christ—His voice, His hands, His feet. May that body not be as a paralytic, responding to no impulse, helpless, dead, but "work while it is day, for the night cometh when no man can work."

Preparation for Service

In order that we may catch the spirit and the ring of "service," let us remember, that at least two persons are interested and concerned; one is the superior, with the right to command and to be served; the other is the true servant. One gives the command in love, and in love the servant obeys. Like the soldier serving his country, the motive is love. Love is the bedrock foundation upon which one builds his whole character. In love the true servant obeys. His whole aim and object is to do the best he can, with the best he has, in the best possible way to accomplish the best results. He highly esteems the privilege extended him and in gratitude he goes forward in his duty with gladness, thanksgiving and praise. What he does is rendered willingly, cheerfully, whole heartedly and true heartedly. He recognizes and knows his duty. He does not count the cost nor does he figure on the compensation.

He serves not for policy but for the sake of principle, with the knowledge that it is not only right and good, but in serving is himself served. He toils as if all depended upon him. His actions are purely voluntary. He is not lashed into it under a rod, or driven like a dumb animal with bit and bridle, or like a criminal to satisfy justice.

Whom, then, are we to serve? Our answer is, We serve God. The highest privilege man has is to serve God, to please him, to do His will on earth.

Why serve Him? There are good reasons. Because He is God, created man in His own image and made him a living soul. He is our preserver. He blesses us every moment, supplying our needs, even though we do not always ask him. Because He gave to the world, in His wonderful and incomprehensible love, man's best gift—His only begotten Son, so that we are His children by His grace alone.

Service implies sacrifice. It is much more than "lip service." The old plan of sacrifice consisted in giving Him "one-tenth." We can safely trust our ALL in His hands, to be used as He wills. If you are desirous of pleasing Him, ask in full confidence and trust, "Lord, what wilt thou have me to do?" Prepare yourself for the answer and when it comes unmistakably plain, then do whatever He commands. Jesus said, "Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father in heaven." Leaguers, let us all learn this lesson. It is but the alphabet of the religion of the Lord. The service of worship, also, we owe. Jesus told the evil one, "It is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." The Christian is a transformed soul, enlightened by the knowledge of God's Holy Word, illumined by the "Light of the World." He is a transformed being, in his acts serving Christ and His Church, in his soul praising God. Part of our service is worship. Ask, and you will receive knowledge; seek, and you will find God's wisdom; knock, and the way to service will be opened unto you.

Luther has beautifully said: "We conclude, therefore, that a Christian does not live in himself, but in Christ and his neighbor, or else is no Christian; in Christ by faith and in his neighbor by love."

How to prepare, is the question. Reading, studying and hearing God's Word preached by our faithful pastors, meditating upon it, constant and prompt attendance at all services of the Church, Sunday School and the League, together with our offerings of time, services and money, will naturally school us. We become doers of the Word in heeding the Word we hear. This age is coming to the wise conclusion that it is best to "cling to the Bible." Jesus has said: "Search the Scriptures" and "Watch and pray so as to be ready." He also told the Jews that they erred in not knowing the Scriptures nor the power of God. Has not this been the trouble all along and is still the thing that troubles us? The lesson is for us.

The world and the Church are in need of Bible teachers—trained Bible teachers, who are led by the Holy Spirit. What an army of Bible teachers the Lutheran Church could produce if all entered into this grand service and would go forth teaching the wonderful truths! Consecration yearns for light to prepare intelligently for service. Education in the Word will follow. Luther has well said: "There are many ways devised by men for seeking the kingdom of God, but there is only one way of finding it, namely: to believe in Christ and to study diligently the Bible with watching and prayer, so that its divine

truth may take deep root in the heart and bear fruit in the life." We all recognize that he knew what he was talking about. We can see the wisdom of his counsel for the Lutheran Church today.

In conclusion, I ask you all to carefully read your President's fore-word in THE REVIEW, and put in practice his precepts. You will thus serve the League. You will be to him the "Aarons and the Hurs," for he needs the help of every Leaguer. Let us go forth from this successful convention and be co-workers in the work. Let us mean what we say when we sing again:

"Consecrate me to Thy service, Lord,
By the power of grace divine."

Invitations to the National League to hold its next convention were then presented, on behalf of Lancaster, Pa.; Chicago, Ill., and Richmond, Va. After a spirited discussion, in which the claims of the various cities were ably presented, a rising vote was taken, and resulted in the choice of Chicago, which received 79 votes, to 45 for Richmond and 8 for Lancaster. The session then adjourned.

THE CITY HALL AT CANTON.

An interesting general discussion followed the reading of these papers.

Miss Eva Pfendler, contralto, sang: "Come, Holy Spirit."

The Executive, Literary, Topics and Publication Committees then submitted their reports, which were referred to the Committee on Reports and Resolutions.

Thursday Morning, November 1

The devotional services were conducted by the **Rev. C. P. McLaughlin,** Myersdale, Pa. He had for his subject, "Motives for the Acquirement of Wisdom," and said:

What are the motives for the acquirement of wisdom?

What is it that will incite me to such action that I shall endeavor to attain unto wisdom?

"Wisdom is knowledge made our own and RIGHTLY applied."

Bearing this definition in mind, the answer to the question is to be found in the consideration of the end desired.

I may seek to acquire all knowledge in the great realm of business. I may by my assiduous effort secure to myself power. I may become a keen, tactful, resourceful business man—read correctly that tape that rapidly issues from the machine and make correct decisions that shall control my actions. I may reach such an eminence of financial power and influence that all others may bow before me and seek my counsel for investment.

I may become a full fledged member of that latest, of American orders, Knights of the Round Table—the almighty cartwheel as a table board—and be fully entitled to have emblazoned on my family escutcheon that insignia of my rank, the dollar sign.

I may be less sinister and sordid in my motives—may be more philanthropic—and as a wise chief of finance be ready to give my counsel, my advice, to struggling young men eager to get on in this realm. And then what? If I have not love, it profiteth me nothing.

I may have a desire to launch out and change these conditions. I may desire to become a part of the government that legislates for the control and conduct of our most gigantic commercial interests. I may study, acquire knowledge, become wise in the realm of statesmanship, seek the highest office in the land—a good ruler, a wise judge—but if I have not love, it profiteth me nothing.

I may launch out into the study of art. Come to appreciate a landscape of Turner.

I may delve deep into the undiscovered laws of the universe. I may seek to discover new stars, new planets, new systems in the canopy of night. I may become an authority on astronomy.

I may dig into the bowels of the earth for unfound strata. I may become recognized as a valuable source of information in geology.

I may take the wings of Pegasus and soar aloft in the entrancing realm of metaphysics, and be enabled to comprehend the mysteries of the mind and intellect.

I may have all the wisdom of the ancients, fully understand the operations of the laws of the universe, acquainted with the history of the world, comprehend the various philosophical systems that have been promulgated since Aristotle—and have not love—it profiteth me nothing.

Vanity of vanities, all is vanity.

Truly, the children of the world are wise.

Wisdom, learning, knowledge, power in material things—but to what end?

Children of the world—WISE. To what end? Ah! I look out beyond the eastern horizon, not with this temporal eye, not with these mental optics, not with imagination, not with the memory of historian, but with the vision of the soul. I look back, back to that time of which Moses writes—"In the beginning GOD."

I look toward the western horizon, far out beyond the confines of the earth, far out beyond the cities of the plains, far out beyond the farthest known and unknown star or planet or planetary system—I look out to that heavenly city, to the *New Jerusalem*, a city not made with hands, *eternal* in the heavens! And that's the purpose of a human life. In its beginning God; in its *end* an entrance upon an inheriance that is incorruptible, undefiled, and that fadeth not away!

That is the *summum bonum*. That is the chief end in this life for me. Such an end shall redound to the glory of God.

Such are the children of light.

Such wisdom produces the purest altruism—an altruism founded on Christ Jesus.

Love hath found my soul and brought me to this knowledge, and I in turn love my fellow man. "The love of Christ constraineth me." Micah 6:8—"He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy and to humble thyself to walk with thy God."

After this address the report of the Nominating Committee was heard and adopted, electing the following officers: President, William C. Stoever, of Philadelphia; General Secretary, Rev. Luther M. Kuhns, of Omaha; Assistant General Secretary, C. G. Grauer, of Buffalo; Treasurer, John F. Dinkey, Rochester; Statistical Secretary, Rev. C. K. Hunton, Salem, Va., Literary Secretary, Rev. C. L. Fry, Philadelphia; Topics Editor, Rev. George H. Schnur, St. Paul; members of the Executive Committee for four years: E. F. Eilert, James M. Reynolds, I. S. Runyon, Cornelius Echhardt and G. A. Baldwin, and to fill the unexpired term of F. A. Hartranft, A. Raymond Bard.

The following practical and suggestive papers were read and discussed at this session: "Methods of Extension of Luther League Work," by **Mr. James M. Reynolds,** Valatie, N. Y.; "The District League and Its Work," by **Mr. Henry D. Brandes,** New York, which was, in his absence, read by Miss Fellows, of New York; "The Work of the Junior League," by **Mr. Frank W. Richter,** Beaver Falls, Pa.

Method of Extension of Luther League Work

The many varying conditions in the different State and District Leagues, of necessity, make this paper treat only of general methods of practical benefit to all in our Luther League Extension work.

Any consideration of methods assumes three fundamental principles as clearly understood, carefully considered and always borne in mind.

First, that constitutionally all young people "of good moral character" are entitled to active or associate membership in our local societies, and that,

Second, any young people's society of any name is eligible to membership in our District, State and National organizations, provided, only, that it shall be connected with a Lutheran congregation or institution of learning accepting our noble Augustana, and that,

Third, this young people's society shall accept as fundamental principles the practical working methods of the Luther League, tried and tested during all these years of our past history co-operation and federation.

Careful and thoughtful consideration of these facts and principles opens a breadth of field and, today, affords an unequaled opportunity to the Luther League.

The three things essential are Men, Means and Methods.

All extension work along the first line and the laying of the very foundation of all along the others, of necessity, begins in the local society—the unit of service.

Our first effort should be directed toward making each local society, as far as possible, a "Model" society—a society rendering efficient and practical help to its church and its pastor; a society utilizing for its own betterment and growth the many helps of the Luther League, its Topics, its Reading Course and its REVIEW; a society emphasizing the spiritual and devotional side of its work, not to the exclusion of the social side, but in perfect harmony with it.

It is only the society, doing successful work along all these lines, making the devotional the dominant feature, that fulfills its highest possibilities and be-

comes such a power for good in its own church that other churches will encourage its organization.

Such societies doing their proportionate share of all the work of the District, State and National Leagues, will be positive extension arguments in every section of our country. The personal work and influence of our members, when determined, active and united, will necessitate convictions and bring results.

The influence of the local society fulfilling these ideals is threefold:

First, upon the other young people of its congregation, who would be interested and impressed by its activity.

Second, upon the other Lutheran Young People's societies of the same town, city or section, and

Third, upon other Lutheran congregations having no organization.

If the Executive Committee has been carefully chosen and is active, as it ought to be, the extension work in the local society can best be done by it. This avoids a multiplicity of committees and a too great distribution of responsibility, ofttimes a great weakness in our local League work.

It might be suggested that an accurate record of all non-affiliated members should be kept, and persistent efforts made to reach each one of them by a judicious and not too frequent use of good literature.

Invite them to your meetings, cordially and heartily. When they do come see that they are made to feel at home. A hearty welcome at a social meeting will, ofttimes, be the entering wedge for further extension work.

Successful extension work also requires that all the committees be made up of active, dependable workers, choosing them not for the purpose of interesting them, but because of their fitness for the place and because of their willingness to do the work.

Above all, use "care in the assignment of work."

The real burden of the extension work must, however, fall upon the District League, working, of course, under the direct supervision of the State Extension Committee, of which its chairman should be a member. This is so because District Leagues are in more direct touch with local conditions within their own territory than the State organization; because of the better opportunities for visitation on the part of the members of the Extension Committee, and also because of, usually, better financial ability to do the work.

The same care in selecting the chairman of the Extension Committee and its members should be exercised as in the local society. Each society should have a representative on it, or if this makes too large a committee for effective work, at least each section of the district should be represented.

For the reasons that the League is a lay movement and that our laymen have more time to give to this work than our pastors, and in view of the need of their development in church work, it would seem advisable that the Extension Committee should be composed largely of laymen. Not at all to the exclusion of our pastors, but working under their guidance.

Every District League should, if possible, place a certain sum yearly at the disposal of its Extension Committee, thus placing the committee in position to make an active campaign, and at the same time relieving the State League of a burden which, in the majority of cases, it cannot carry.

This appropriation may be used to good advantage in a systematic campaign of information, by a judicious use of suitable literature, in expenses of personal visitation and other necessary work.

Without some expenditure of time and money it is useless to expect results.

Each District Extension Committee should explain to the society sought, fully and carefully, the works, aims and fundamental principles of the District and State Leagues and the obligations assumed by membership in them, before their application for membership is even asked for.

Better no new societies at all than to have them come without a full appreciation of the work and aims of the Luther League and the obligations and responsibilities of membership. If a proper amount of attention is given to this matter, there will be no need for so much housecleaning in the rolls of our District and State organizations in the future.

By all means see that *every* society "not connected" is notified of each and every meeting of the District League and urged to send representatives.

It may seem a rather commonplace solution of our extension problem to answer that we shall bring in our unaffiliated societies by asking them; but, after all, in the light of a careful study of present conditions, it is surely the true solution in the majority of cases.

To the society that has been represented at our conventions by visitors, and that has learned of the enthusiasm there developed in the work of our Master and our Church, it will be no longer a matter of indifference but of eagerness.

District extension committees cannot emphasize this line of work too strongly. The committee should in some way be in direct touch with every unaffiliated society, and should know why every society unaffiliated is not, and why every congregation having no society has none.

If our Extension Committee be wisely and carefully chosen, the visiting of churches having no societies and those already organized and not affiliated, and of coming into a very close touch with them need not be a matter of very great expenditure of time or money. For these very important reasons, care is again urged in the assignment of work. It is the very foundation for practical results in all committee work.

Where no State League exists, the extension work must, of necessity, be done by the District Committee working independently.

Luther League extension work in the next few years is to go forward in direct proportion to the amount of attention which the extension committees give to the organization of new societies. This line of progress has to a very great extent been lost sight of in the last few years, but there is moer opportunity for growth and for rendering help to the local churches along this line than any other.

The one great cry is "lack of material." Nevertheless, we must urge the organization of our young people if there are but three or four to begin with as a nucleus for further development. If judicious methods of work are used, frequently much latent talent will be found waiting for development. New York State has one very successful society organized with a charter membership of but three.

It is not lack of material so much as it is lack of knowledge as to what the Luther League is, and its benefits to a church. A campaign of education and determined efforts along these lines will show to our people that we are no mere social organization but a great spiritual power, and that the Luther League stands for progressive Christian work, having for its aim the upbuilding of God's Kingdom and our own Lutheran Zion.

Another line of work which our Extension Committees must not overlook is the resusciation of district and local societies whose work has become dormant.

In taking up this line of work, the reasons for failure in the past should be carefully considered and avoided. No attempt at reorganization should be made until, in the judgment of those most interested, conditions are such that success is probable, and when the organization is effected, it should be along the fundamental lines of practical and successful Luther League work.

State and District Extension Committees should keep in touch with all dormant societies in order that the work may be done immediately, when the right time comes.

Working Press Committees, efficiently organized along the same general lines as the Extension Committees can do much in the way of educating our young people, and by co-operation, render very practical aid in our extension work.

The Extension Committee of the State League should have absolute jurisdiction and control over all extension work in the State, subject only to the supervision of the National Executive Committee (this being in strict accord with Article IX, Section I, of our National Constitution).

For the reasons before stated, the State Extension Committee should not attempt to do more than supplement and supervise the district work, save in excentional cases.

In the organization of our extension work several points are worthy of careful consideration.

First, that all questions as to jurisdiction between districts should be referred to the State committee for

adjustment; complicated or unsettleable cases or differences may be referred to the National Executive Committee for advice and *that advice heeded.*

Second, facility of communication between societies, by rail or otherwise, and the other points which go to make up the ideal district (or State) should never be lost sight of. These points may even, in exceptional cases, offset boundary line considerations, although it may be stated as a general rule, that the territory of each State or district should be clearly defined and strictly adhered to.

Again, experience in New York has proven that an up to date card system in the hands of the State League is invaluable in all lines, and especially so in extension work. A very little time and effort spent in making needed changes and corrections will keep such a system up to date and render it doubly valuable.

Tri-monthly reports from the various district chairmen are also very helpful in encouraging the spirit of co-operation and also in keeping in touch with the work in all sections of the territory.

Co-operation, the basis of all our League work, is pre-eminently the one essential for successful extension work. Suffice it to say that whatever the method used, it must elicit the harmonious support of all the factors concerned in our Luther League work. There must be an intelligent, hearty union of effort on the part of the State, the district and the local extension committee.

The District League and Its Work

Let us consider a District League to be a representative organization of Lutheran Young People's Societies. What should it consist of, what should its aims be, and what methods employed in attaining them?

A District League should be organized to promote the fellowship among the members of the societies connected with it, and to encourage a spirit of co-operation.

Remember that proper organization is a very important factor in all enterprises. Organization is the source of activity, power and usefulness. In every successful undertaking, martial, political, religious or otherwise, we find organized factors, and can clearly trace their influence in the results.

To best attain the objects of a District League it is not wise to include too much territory within the limits of the district.

Requirements vary, and so, unless local societies are all of the same character and working under similar conditions, it is difficult for them to co-operate in a manner beneficial to all.

The work of a society connected with a city congregation, and the conditions under which it is carried on, vary greatly from that of a society in a rural congregation. It is evident they cannot give each other much practical help. Successful methods in metropolitan cities and large towns may not be applicable in smaller communities; and the reverse is equally true.

It is true that all societies have many things in common. These features can and should be presented by State Leagues as they fall more within theire sphere.

When opportunities make the organization of a District League possible it is well to unite.

A District League should be solidly organized and not be burdened with too many formalities in the conduct of its business.

District Leagues must always retain their representative character. They should be composed of regularly appointed and accredited delegates, representing each and every society connected with the district in equal numbers.

This arrangement will accord all the same privileges and equal opportunities and responsibilities, and can furnish the support required to make district work co-operative and federative.

Competent leaders are required to use and place the working factors of an organization. Results are not attained by the presence of the means to accomplish them, but by the correct application of these means. It is very important that District Leagues be properly officered. The most capable and trustworthy delegates should be the ones intrusted with the management of the League. Young men and women who understand the work to be undertaken, and who are able to properly direct the League in the attainment of its objects. Such officers will be competent of achieving successful results.

Remember that the officers of an organization are always considered leaders. They are examples. Their actions are always observed by the members of the society and by those in whose midst the society is carrying on its work.

Wherever the different officers can be chosen from various societies, it will increase the interest of local societies and tend to cause a closer union.

Membership in a District League must be of value to local societies. This must be shown by the opportunities and privileges it offers.

For example, give a society's representative an office or a committee appointment and you will find district affairs discussed at local meetings. Gradually but surely the importance of the District League will grow.

Frequent meetings are another means of showing the value of membership in the District League. The oftener the delegates meet the firmer will be the foundation of their mutual friendship.

The holding of the meetings of the District League in the different churches represented is another means of strengthening the bond of union.

Many will attend a meeting held in the church of which they are members, and not if meetings are held elsewhere. It is evident that a great deal is accomplished when these lukewarm or half interested members realize the responsibility which rests upon their shoulders.

A third means to cement these ties are visits of district officers to local societies. These visits show the organization has an interest in the welfare of the local society. Fellowship followed by co-operation is an additional means of fulfilling the object of a District League.

We might ask: "What is co-operation, and what position does it occupy in League work?" Co-operation is working together. It is a fundamental principle in all League work. When we apply it to that work it is the joint labor of Lutheran young people striving to strengthen the Church so dear to them, and to give that Church a trained and educated laity along lines approved by the Church.

The requirements to make this co-operation effective are practical suggestions and a thorough knowledge of the results attained through the methods employed by others in their efforts to further their respective societies and churches.

Opportunities for this spirit of co-operation are offered at District League meetings.

First—A District League should be a clearing house of ideas and methods. There members may report successes and failures and learn the successful methods and results of the work of others.

Secondly—A District League affords a medium through which the communications of the National and State Leagues can be distributed among the local societies. Often a local society receives a communication from either the National or a State League, and will, through insufficient knowledge concerning the particular subject mentioned, fail to give it proper consideration. New information concerning the work at large will very often cause them to be more diligent in the work of their society and church.

Thirdly—League literature very often is not used by locals, either because its value is unknown or a want of practical methods of using it exists. A District League may assist locals in introducing League literature by a model topic service, which will be the means of giving local societies a knowledge of the benefits of that literature and methods for preparing for the service. Again, the Reading Courses may also be introduced by district organizations by forming a reading circle, holding frequent meetings, and by asking for the co-operation of pastors whose societies are members of the District by inviting them to lead the meeting when it is held in their respective churches. Such a reading circle has been inaugurated by one of the District Leagues and has proven successful.

The circulation of THE LUTHER LEAGUE REVIEW can be increased in the same manner. District Leagues should be the means of furnishing news. Through their Press Committee they should introduce THE REVIEW among local societies. Reports of district and local meetings are published, and as soon as such is the case local Leaguers become interested. To see mention made of the work gratifies them, and often interests them in the publication of the paper announcing such news.

Caution must be taken that the work is strictly non-

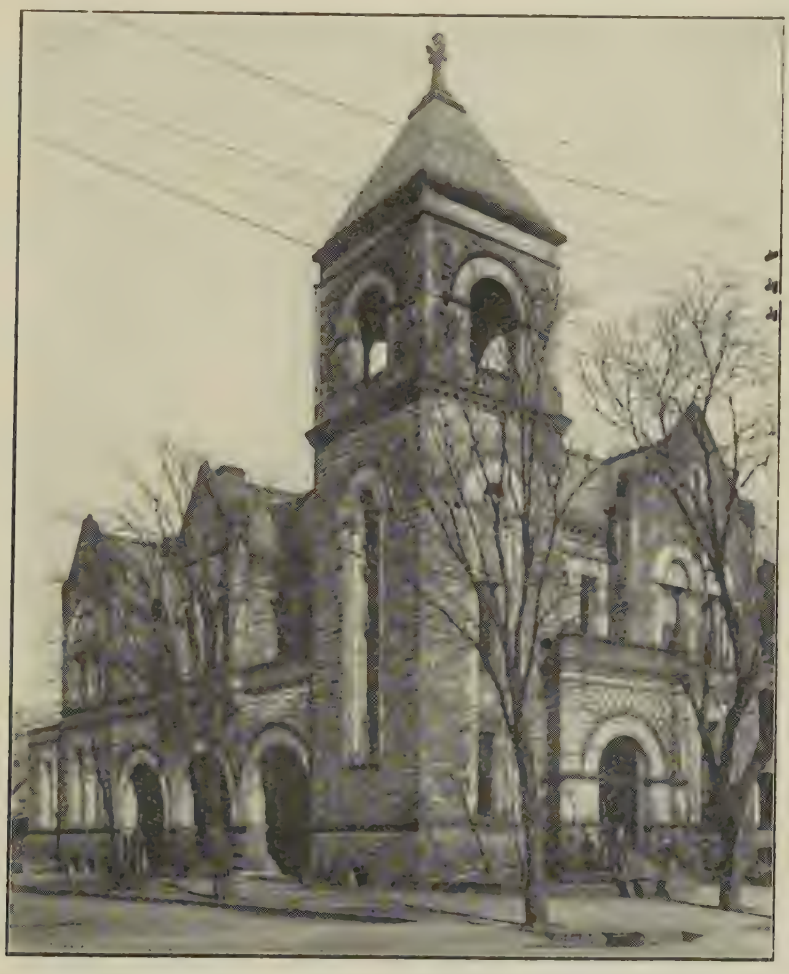
synodical in character. To accept a proposition which would be synodical would mean to destroy the true status of a District League. It would retard the extension of work and destroy the unbiased position a District League should take in all matters.

In return for these opportunities a District League should have the financial and moral support of all societies connected. This support need not be a burden to any society, especially if all locals do their proportionate share.

Like the association of merchants for mutual benefit and protection, District Leagues are a factor, and will remain of practical value to local societies in developing League material and acquainting them with successful methods of aggressive Church work.

securely and strengthens that which was begun. If we are to have efficient workers in the Church of the future, it is necessary to give those who are just beginning a Christian life some definite work to perform.

The Lutheran Church has found, in order to preserve itself, it is necessary to enlist the young people in active service. What was true of the Church as to self preservation is true of the Luther League now. We find our children drifting into other societies and churches, and seeing what this means for the future of our denomination and finding it impossible to train the small children with the Seniors, there was nothing left to do but to organize Junior Leagues.



THE POST OFFICE BUILDING AT CANTON.

The Work of the Junior League

What visions of a glorious future rise up before those who have engaged in the work of the Junior League!

It is impossible to do justice to such a subject in the short time allotted, so we will consider it briefly under the two heads suggested by the committee:

First—"The Aim."

Second—"The Methods."

The aim of the Junior Luther League is similar to that of the Senior League, only here we lay the foundation, while the Senior League builds more

The President of the Luther League of Pennsylvania has a true conception of the importance of the Junior work when he says: "I consider the Junior work a most important department of the Luther League, for it gives the League an assurance of a permanent future and a substantial growth.

"We do not give this branch of Luther League work the consideration it deserves; some centrals have but one or two Junior Leagues. However, I believe the last convention has aroused an interest in this work which will be productive of good results."

Is it not possible to have a Junior Luther League in connection with every one of our Senior organiza-

tions? The younger element can work together more profitably than they can in connection with older members. There is room for both Leagues in every congregation. The young League is the inspiration of the older society and the hope of the whole congregation. It is the congregation of the future in a state of preparation.

It has been said that the education of a child should begin a hundred years before it is born. Can we not train our Juniors in this way? What a royal line of succession—child, grandchild, great-grandchild, carrying on the purpose of the founders of our Luther League!

To prepare the soul of a child to see God is a noble mission of the Junior League.

It is the purpose of the Junior League to supplement the home instruction, to furnish what it does not receive, and to endorse the work of the Sunday School.

"Train up a child in the way he should go, and when he is old he will not depart from it," is as true today as it was in Solomon's time.

Teach children what is right and wrong before God and man; instruct them in the way of salvation, that they may grow up not only virtuous men and women, but true Christians.

One important aim of Junior work, of which we should not lose sight, is the preservation of our own society. The hope for the continuance of our Leagues must be in the training of the children.

Our pastors should take a firm hold of this work, as it gives them a hold on the children and parents that cannot otherwise be secured.

The aim of all Christian work is to know God, and out of that knowledge to love and serve Him. Even Juniors can begin to lead some soul to Jesus.

To the women of our Church the office of the deaconess offers a blessed opportunity for Christian service. It will appeal with irresistible force if we carefully instruct the little girls and show them that "The harvest truly is great, but the laborers are few."

While thinking of the girls, let us not forget the important office of the ministry. Why are so few young men in our colleges and seminaries preparing themselves for this work? You of mature years will agree with me that the matter has not been sufficiently presented in our churches.

Let us teach our boys that the ministry is the noblest of callings and their first duty is to God and His Church.

The missionary spirit is at a very low ebb among most of our people. If you doubt this study the figures or speak to our missionary superintendents.

The more we study the ripeness of our Lutheran harvest, the more we realize that the rising generation must be infused with the missionary spirit.

We should teach the children right habits of giving, as this will not fail to produce able missionary leaders. What is true of missionary giving is also true of all branches of church work, and we should aim to teach the children the Scriptural method by making free will offerings unto the Lord. Teach them to give cheerfully, regularly, proportionally, and, if possible, get them to earn their own money, so that they will be giving personally.

We should teach the children loyalty to our Church by imparting to them some of her glorious history and aim to develop a taste for good literature.

To make our young people devotional we must train them in spiritual matters. We must get our young Juniors to read, imbibe and proclaim the Word of God. Their spiritual natures can be developed and strengthened when they are taught to take part in our beautiful responsive service and to understand it as explained in the "Luther League Topics" from time to time.

The officers and committees of the Junior League should be practically the same as those of the Senior. The children should be allowed to do the electing themselves from their own numbers. Juniors are anxious to hold office and to serve on committees; a frequent change is, therefore, advisable, so that all may from time to time hold places of responsibility.

In this respect the Junior League prepares our little ones for Senior work, by gradually conquering that timidity most of us have experienced when called upon to speak. The children should be taught to pray, to speak, to read the Scripture lesson, and, in fact, to do everything that is done in the Senior League.

The aim of the Junior League is so far reaching, so broad, so varied, that it is really a difficult task to carry it out, but here we can learn by doing.

Methods.

Most of us will agree on the aim and need of Junior work, but when we come to "Methods" we are not so much of one mind.

As far as I can find out there seems to be three general plans in use:

1. The use of the "Junior Topics" as prepared by the National Committee.
2. The use of the "Topics," and in addition supplementary work.
3. The use of a course of study entirely independent of "Luther League Topics."

From those who use the first named we hear a cry that the "Topics" are too hard. Those who have charge say it is impossible to teach the children the strictly doctrinal subjects.

Some time ago we studied the "main characters" in "Church History," and now we are teaching the children the minor characters. Now, a child has a mind plastic as clay, so there is no danger that these minor characters will, in the child's estimation, be invested with undue importance.

The pastor of a Junior League, who uses the first plan, writes in part:

"My observation of the workings of a Junior League leads me to say that with the right leader and the proper means employed, the most gratifying results may be expected. It is my judgment that those who are actively engaged would do well by working out more adaptable material and practical methods."

Several Junior Leagues with whose methods I am acquainted use the second plan and make use of the "Topics," and in addition use some supplementary work similar to that found in the excellent little book called "The Junior Luther League Helper," just published by Miss Anna M. Landis and Miss Amelia Baugh, of Penn Station, Pa. It is the result of years of work with the Juniors along the lines mapped out. To vouch for the success of the compilers' work, I quote from a letter from their pastor: "I wish to state briefly that this organization has been a great blessing to our church and awakened a great interest among the boys and girls of the Sunday School. It is today the most active and efficient organization in our Church. These Juniors study the Bible, Bible History and Catechism, and are thus prepared to enter intelligently upon the work in the pastor's catechetical class. My last year's class was largely drawn from this source and was received into full Church membership by confirmation. Then they were transferred into the Senior Luther League Society, and are active and faithful workers in this body. As a preparatory training school for the pastor's catechetical class I consider the Junior League an indispensable adjunct to the Church's work."

The League with which the speaker is associated also uses the "Supplementary Work" in addition to the regular "Topics." We try to make the lessons plain to the children with the use of the blackboard and sand table. Sometimes we use objects such as stones, bulbs, seed, plants, etc., and whenever possible localize the lesson by showing stereoscopic views of the Holy Land, the Life of Christ, etc. These pictures prove very interesting and instructive.

This method makes a lesson which at first appeared very difficult plain and simple, but it requires a very skillful leader and teacher.

I have in mind the superintendent of a successful Junior League who has used the "Topics" only one year out of nine. He makes out his own list of topics for the year and suggests that there ought to be a cycle of subjects prepared by the "National Topics Committee" covering about three or four years, with which a good foundation could be laid for future work in the Luther League when the Juniors become members thereof.

I quote from the pastor to show that good work can be done by the third method:

"I would say that I have found that it prepares the child for the catechetical class and has a Christianizing influence upon them. It gives them a systematic study of the Bible, of the Church, her history, missions, etc., and creates an interest in research.

"Such Juniors are now my best helpers and aids.

"I am in favor of eliminating the present Junior Topics and substituting the question and answer method."

The training of children has always been of the

utmost importance in the Church. The methods employed have varied in nearly every generation. So with the Junior work, one League is successful with one method and another with some other plan.

Let us learn a lesson from our public schools. Go into one of them and you will find primary readers, arithmetics, geographies, grammars, and then, as the pupils pass up the grades, more advanced works on the same branches. Every round dips a little deeper into the subject, and leads to more advanced stages.

Let us see to it, then, that we help the Juniors to form habits of daily Bible reading, habits of church attendance, habits of systematic benevolence.

It is vain to pray "Thy kingdom come" unless we put forth our hands to take the God-given opportunity.

Shall we not return to our homes resolved that we will enlist our young people, setting for them ideals, leading them to the aim of planting Christ in the hearts of men? Then we truly fulfill the object of the Luther League's existence and live up to our motto "Of the Church, by the Church, and for the Church."

The session was closed with devotional services by Rev. C. F. Bergner, of Washington, D. C.

Thursday Afternoon, November 1

After the opening devotional services, **W. N. McNair, Esq.,** president of the Pennsylvania State League, delivered a practical address on "Luther's Contribution to the Cause of Education."

Mr. McNair referred to Luther's object in planning a system of education—to enable people to study religion—and, at some length, pointed out the real pedagogical value of the plan he worked out, and the effect the author's work has had upon the modern system of education, so far as the scheme in itself is concerned. But, he said, in these days we have lost sight almost, if not completely, of the object the Reformer had in view. Our system now aims at the training of the faculties rather than the development of moral character. And the love of art and luxury have almost, if not entirely, subverted Luther's plan of using plain, direct, forceful means to build wholesome and healthful moral character.

In the enforcement of his criticisms of present day education the speaker made several specific comparisons between the work engaged in by Luther and that done today.

"Efficient League Work" was the subject of a paper by **Mr. C. T. A. Anderson,** Chicago, who said:

In bringing my subject, "Efficient Luther League Work," before you for discussion, let us first consider the negative side. Inefficient work is that which fails to accomplish anything; that which is commenced and never finished; that which is suggested and not even started. Inefficiency is bound to be prevalent whenever loose methods are practiced. Irregular habits in life ruin many a person. Unskillfulness in business has pulled down many. So with our Luther League work, you cannot raise the banner of success until you have thrown aside inefficiency, inaptitude and carelessness.

Efficiency means power, skill and strength. The work of our Luther League should be carefully planned. We should organize on a systematic basis and always be careful to hold to strict methods. Look out for active young people who are willing to serve as officers, select them carefully, but above all, make them understand that their duty must not be shirked.

A successful League is never asleep to opportunities and the faithful Leaguer is always ready to grasp opportunities, whether in devotional exercises or at social functions.

How shall our work be efficient? Our main object is to care for the young people and help them by having interesting meetings. These should be so instructive that instead of a decrease there would be an increase in attendance.

Plan to have devotional services each week, and arrange months ahead by securing some one to lead the meeting. It is certainly not interesting to attend a meeting where matters have not been arranged beforehand. If you are placed on a committee, do the work, and do it quickly. A business house will not brook delay, and why should there be any laxity in this work?

Cards should be printed, setting forth the place and dates of meetings, the subjects and names of leaders. They can show programs from three to six months in advance.

Let one evening each month be set apart for social and business purposes, where the young people can come together, get better acquainted, and enjoy a musical and literary program. This will add much toward cementing a sincere friendship among the members.

We should aim to interest the young people in the regular Church work, so that they will not be tempted to wander to churches of other denominations, where perhaps the services are more attractive and showy, but not so helpful. Here the work of the League is to educate them up to a full enjoyment of our beautiful service.

What is the best way to do this? Let them take an active part in League work, which is especially adapted for them. We must remember that we are not dealing with a class of theological students, consequently the work should be practical and simple. We may find that it is difficult to interest all very deeply in the work. Surely there must be something lacking when we cannot hold our young people more securely than we do. I would emphasize that the principal work of the Luther League is to take care of the young people and see that they remain with us. Give your members something to do at all times and keep them busy. Do not let all the work fall upon a few faithful ones, but rather make many leaders, and your League will always be interesting.

The work of the League should be to assist pastors and congregations.

The motto, "Of the Church, by the Church, for the Church," should be emphasized by every League. Different congregations need different kinds of help from their Leagues. Some require funds, some assistance in Sunday School work, some in church work, and some in all these fields of work.

League work should be practical and simple. How often do you hear it said, "I do not understand the subject well enough to discuss it." That is the reason some of our Leagues have at times lost interest and shown a decrease in attendance. Our topics should be made practical and within the comprehension of all.

I believe that devotional services should be the climax of all Luther League work, but a social evening each month adds much toward the success of the organization. To sum up the situation, have your League carefully organized and see that all are given something to do. Let the subject for discussion be practical. Devotional meetings should be held each week. Arrange the program for these meetings at least three months in advance.

Remember, while taking part in the League work you are doing it for the Church. When asked to do anything, try, and if you fail, try again. Do not join a League simply for the sake of placing your name on the roll of membership.

These few suggestions carried out would mean vast results for the Luther League of America.

Upon the recommendation of the Committee on Credentials there were received into membership the State Luther League of Connecticut, the district Luther Leagues of Central California and Baltimore, and the local Luther League of the College Lutheran Church, Salem, Va.

The Committee on Reports and Resolutions stated that it had considered ten documents and other references. The most important of its recommendations are here given our readers.

The following telegram was authorized to be sent to the President of the United States: "The Luther League of America, in convention at Canton, Ohio, appreciates your high sentiments concerning the Lutheran Church as a vital factor in the religious development of the nation. We pledge our support of the Government in the words of I Tim. 2; 1-4."

The General Secretary was authorized to reply to the telegram of greeting received from California and to express appreciation in the words of St. John 15; 4 to 8. The message from California referred to II Tim. 1; 13 and 14.

The President's report was alluded to, and reference made to the faithful and efficient service of all the officers and committees as largely responsible for the growth in size and power of the Luther League.

Reference to the General Secretary's report was made an occasion to point out Rev. Kuhns's valuable service to the League, not only, but "to the whole Church, in presenting information to pastors and people as to the orthodox and conservative methods of the Luther League for preserving, interesting and developing the young people of the Church, with stress upon the spiritual and saving rather than upon the social and intellectual development." Reference was made to the Secretary's support, for which the Leagues were enjoined to provide amply.

At the committee's recommendation the models of constitutions for district Leagues and Junior Leagues, submitted by the Executive Committee, were adopted, and the committee authorized to publish them together with models for State and local Leagues, when these latter shall have been completed.

The recommendation of the Executive Committee that separate topics be arranged for the Junior Leagues was also submitted and approved, the work to be done by a committee to be appointed by the Executive Committee.

The work of the Topics Committee, "especially the self-denying and efficient services of the editor of *The Topics,* Rev. George H. Schnur," was mentioned in terms of "hearty appreciation." A simplified treatment of *The Topics* was recommended, and four of the missionary and four of the historical topics of the scheme for 1908 and 1909 submitted by the committee were displaced by eight practical topics.

The "work of Mr. E. F. Eilert and his associates in editing the REVIEW" and other publications was heartly commended. The value of the REVIEW to all League organizations, and the importance of using it as a means of keeping in touch with the League was urged in strong terms.

The Reading Course was recommended for adoption as a means to education in religion.

A resolution was adopted expressing appreciation of the hospitality extended to the convention by the Lutheran churches of Canton, and of the work done by all the people who participated in the entertainment of the visitors.

The report of the Executive Committee, which was adopted upon recommendation of the Committee on Reports and Resolutions, contains one item of importance to workers which was not mentioned specially. It is the statement that the General Secretary has prepared membership and introduction cards and application blanks for membership in local, district and State Leagues, which are soon to be issued from the press. These blanks will doubtless be found well adapted to their respective uses, and their use will surely contribute much to the efficiency of the League as a working agency.

The report of the Memorial Committee was read and adopted.

The committee to whom was referred the matter of the death of Frank A. Hartranft, Esq., and J. Martin Rommel, Esq., respectfully submit the following memorial:

Two laborers in the Lord's vineyard have finished their work in the midst of the day. They were toilers for the Lord's cause, and have laid down their burdens. Two earnest Luther Leaguers have gone to the reward of faith, and have been called from the Church on earth to the body of Christ above.

The death of Frank A. Hartranft, Esq., and of J. Martin Rommel, Esq., has removed from consecrated service in our midst men of sterling worth and marked activity, who were intimately identified with our National Luther League work. Broad gauge and generous were they in their sympathies with every movement for the furtherance of their dear mother Church in this land.

In mourning their untimely loss, we record our high appreciation of their usefulness in serving the cause of civic righteousness and religious advancement. Without questioning the wisdom of our heavenly Father in calling them home, we bow in humble submission to His will.

May He guide our footsteps, strengthen our hands, and raise up for us co-workers in the Luther League

(*Continued on page* 29.)

Luther League Topics

1st Sunday in Advent. Dec. 2, 1906.

The Benefits of the Lord's Supper

Matt. 26:26-28; Rom. 6:22-23.

Doctrinal Topic Reviewed by Rev. Armand Miller, D.D.

Questions to be answered in brief papers. What does the Catechism say of the benefits of the Lord's Supper? How can the bodily eating and drinking produce such great results? How does the Sacrament bring the remission of sins, and to whom?

Lessons for our own lives: 1. We need the assurance of redemption which the Lord's Supper gives. Our lives are continually beset. Our wrestling is not with flesh and blood, but with principalities, powers, hosts of wickedness in heavenly places. We must have heavenly help. Our hearts grow weary and afraid. As we trudge along the pathway of life the dust settles thickly upon us. Conscious of faults and failures we are subject, through the machinations of our great foe, to "doubt, despair, and other great and shameful sins." If we had but once, at the beginning of our Christian life, the assurance of our forgiveness and acceptance, it could scarcely be otherwise than that we would find the heavenly voice growing fainter and fainter in our ears, and, after awhile, would fall, discouraged and hopeless, by the wayside. But He has not left us to remember merely a long distant word of grace. He has provided that we can come again and again, as often as we feel the need, and have the fresh assurance, and receive anew the seal of remission. He has provided the means of grace, the impartation of Himself, food of Heaven for the hungry soul, strength for the weary, gracious renewal of life, in communion with Him.

2. Strange that we should neglect the offered gift. It must be that only the sinner who does not feel his sin, stays away when the table is spread, and the food for the soul is offered. He who does not come must be unaware of his need for forgiveness unconscious of his feebleness of life, ignorant of his need of salvation. For how otherwise would he count it a thing indifferent, whether he partook of the feast of love or not? Are these, remission of sins, life and salvation, not truly benefits? Are they not the very benefits which are most precious, and which we most require? And are they not, by God's Word connected with the believing reception of the Body that was broken, and the Blood that was shed to secure them for us? And do they not come with a quite peculiar power of assurance, when imparted to *each one,* and especially appropriated to each one, by the distribution to each one of the bread and the wine with which the Body and the Blood are mysteriously and sacramentally connected? Oh, what thanksgiving should we bring to Him who makes such provision for confirming our weak faith! Oh, with what eagerness we should welcome and use this means of spiritual strength and growth!

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2d Sunday in Advent. Dec. 9, 1906.

What Our Women Are Doing for Africa

Acts 8:26-40.

Missionary Topic Reviewed by Mrs. Augusta Pohlmann, late Missionary to Africa.

When the heart is touched by the sorrows and distress of another, the hands will do something for that one in trouble. The Lutheran women of the United States were appealed to by the unhappy condition of the women and girls near our Muhlenburg Mission in Liberia, West Africa, and in 1898 the girls' school was started in a building across the St. Paul's River from the boys' school. Before this the girls were with the boys in the latter's school. The Woman's Society now have full charge of this girls' school. Miss A. A. Klein is at present superintendent of the school, with about twenty-four girls of from four to fifteen years of age under her care.

These girls are taught simple housework, sewing, music and elementary branches of education, while through and permeating all these lessons is found the religious training. A spiritual atmosphere surrounds the home and school at all times and in every detail.

These children are clothed and educated by societies or individuals, the cost of keeping a child in the mission being $25. Boxes of dresses, books, toys and useful articles are sent yearly from auxiliary or synodical societies.

The native girls are taken into the mission when quite young, in order to enable the mis-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

sionary to saturate with Christian teachings the mind that has not yet been steeped with the degrading influence of the village life. These children are taken from heathen homes, where the girls are mere chattels, devoid of clothing and all ideas of civilized ways of living, and they enter a Christian home, where love is freely given them. The parents are asked to promise not to remove them from the school until they are eighteen, for the native father would naturally desire to take her back to her native village when she is twelve or thirteen years of age and sell her to a husband. The mission wishes to train her to make a fit wife for one of their Christian boys.

The girls are given plain, simple clothes upon their entrance to the school, and an English name is added to the native one, since the native name is usually given to indicate some heathenish belief.

The parents desire their children to learn the English language, as they thus will be better equipped to barter with the English traders.

In the most simple manner a child is taught the beginning of the English language, and Heaven's language, love. The older inmates of the house help a little new girl in her learning of the strange words and ways of the white man, so that ere long, through sign language and a few English words, the missionary and child can understand one another.

The ambition of the new child is usually for that wonderful art of knowing the unspoken thoughts of another girl, who has put her thoughts on paper, for the greatest of supernatural power, greater than any native witch doctor possesses, is attributed to that person who can read the black marks that another person has put on paper; and reading those marks, knows what was in the mind of that other person.

The native women about the mission are much interested in the white woman's way of living. Their desire is to imitate the clothing, walk and mannerisms of their white sisters, but soon the sarcastic remarks of others about the ill fitted dress or crude speech will open the eyes of the imitators to the knowledge that the essential thing is lacking—that quality which comes from close living with Christ. It is all very strange to the black woman, this new idea of loving an unseen God and giving Him all one's self, but when they fully awake to the consciousness of their relationship to God, they truly think, say and do what they believe will please him. Their final conclusion, after seeing the daily life of a true Christian woman, is that only a deep love for that great God, who loves no evil, will constrain a woman to leave her home and country and work for strangers, than for the enemies of that good and great friend of ours. Thus will the native woman have a longing for those pure and high things that the white woman she sees possesses, and by a greatly increasing desire she is led by the loving hand of the missionary to the feet of the Master, who transforms her old heart, with its heathen belief and tendencies, into a Christ loving heart, wishing to do right, though it brings the most cruel persecutions from her native tribe.

The women of our Church are truly releasing the imprisoned minds of the African heathen women, and breaking the chains which bind them in slavery. Much more could and should be done for these sisters in darkness by those who have all the comforts of the most civilized country in the world, our beloved United States.

God gave to women the highest office consigned to any of His living creatures, the office of being messengers to carry the good news to those who have never had any but the deepest of evil-thought life, and the heathen women are those who suffer most from the practices of the degrading heathen beliefs.

Can there be any doubt that our Christion women are touched by the unhappiness of their African sisters, and will, as the years go by, do much more than they now are doing for Africa?

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3d Sunday in Advent. Dec. 16, 1906.

The Formula of Concord

Rom. 8:1-11.

(Extracts from Lutheran Encyclopedia.)

The most explicit of the Lutheran Confessions. It originated in the attempt to settle a number of controversies that distracted the Lutheran churches of Germany for a number of years, from 1540. Some of these involved the fundamental principles of the Reformation. Others were occasioned by the Leipzig Interim of 1548, and the concessions made in this document to the demands of the Roman Catholics. Still others proceeded from the desire, on the part of some theologians, to reduce the points of controversy with the Re-

formed, in order to enable the Reformed to unite in a subscription. Political complications, such as the jealousy between the two branches of the Electoral House of Saxony, were mingled in the contest. Everything in the Lutheran churches was running into separatism and particularism. In the attempt to bring an end to this confusion, Jacob Andreae, Chancellor of the University of Tuebingen, was most active. The Formula of Concord is due most of all to his persistent efforts, remarkable patience under attacks from both sides, his sound learning and devout spirit. After some years, he gained the earnest co-operation of Martin Chemnitz, Superintendent of Brunswick, at once the most learned and most moderate of Lutheran theologians. The Formula was the matured result of the revision of a series of theological documents. In 1573, Andreae published "Six Sermons Concerning Divisions Among the Theologians of the Augsburg Confession." These were re-elaborated the next year into the Swabian-Saxon Formula of Concord. Early in 1576 this document was referred to its author, together with another, known as the Maulbronn Formula, in order that the two might be combined into a new document. The result was the Torgau Book. The Torgau Book was then sent by the Elector of Saxony to the various countries for the criticism of theologians, and when the criticisms were sent in, Chemnitz, Andreae and Selnecker of Leipzig met, in March, 1577, at the Cloister of Bergen, near Magdeburg, and made a revision. This was followed by a second revision the next month, and a final revision in May. The ultimate revision, first known as the Bergen Book, afterward was called the Formula of Concord.

Thus completed, the book was circulated for subscriptions, and received the signatures of 8,000 pastors and teachers, three Electors, 21 princes, 22 counts and 35 cities. Many states, however, withheld their approval, some for theological, others for political, and still others for personal motives.

The book has two main divisions, viz., the Epitome and the Solid Declaration, both comprising the same material, the former simply giving definitions and results, while the latter enters into arguments. Each consists of an Introduction, concerning the Rule of Faith, in which is found the only explicit confessional statement of the Lutheran Church concerning the Holy Scriptures, and eleven chapters treating of: I. Original Sin; II. The Free Will; III. The Righteousness of Faith Before God; IV. Good Works; V. The Law and the Gospel; VI. The Third Use of the Law; VII. The Lord's Supper; VIII. The Person of Christ. IX. The Descent of Christ to Hell; X. Church Ceremonies; XI. God's Eternal Predestination and Election; and an Appendix: Of Other Heretics and Sectarians.

It is the office of the Formula in some particulars only to restate, with reference to current discussions, the doctrines taught by Luther and his associates, and in others to give them an ampler development. It clearly defines its own relation to the Augsburg Confession, of which it says: "This Confession we will retain to our latest breath, when we shall pass from this to the heavenly country, in order to stand before the tribunal of our Lord Jesus Christ."

The Formula has been criticised because of the severity of the language against opponents. As to this, the writers of the Formula cannot be justly judged unless the words of their opponents be read. The Formula reflects here the heat of the controversy.

Muhlenberg and his associates, in laying the foundations of the Church in this country, embodied subscription to the Formula in the first constitution of the first synod, and in the constitutions of many of the congregations. It is at present accepted by the majority of Lutheran synods and pastors in America. Of general bodies, the General Synod alone does not officially indorse it, leaving subscription thereto free to each pastor.

Christmas. Dec. 23, 1906.

The Song of the Angels

Luke 2:8-14.

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Why did the angels sing? Why was the first news given to the shepherds? How may we imitate the shepherds?

Lessons for our own lives: 1. The first Christmas sermon was heard by a few humble shepherds watching their flocks on the plains of Bethlehem. They were of the lowly, but of the faithful, believing ones. They held in their hearts the hope of the coming of the Messiah, and to them the first announcement

(*Continued on page* 30.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT,

WITH

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Editorial

An encouraging thought for the Lutheran Leaguers during the year 1907: *"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."*

The long looked for Convention, the Seventh, of the Luther League of America has been held. What impressions did it leave and what will be its results? The attendance was good, the attention remarkable, the welcome of Canton whole hearted, and those present departed homeward with the feeling that the work had been well done, and that they were well repaid for the time spent in this meeting.

The personnel of the Convention was somewhat different from that of the Sixth, held previously, in this, that there was a greater number of young people, some of whom had come to look on, others to learn; the future of the Church is assured when the young people take an active interest in its work.

The attendance represented sixteen States, namely, Connecticut, New York, New Jersey, Maryland, Virginia, North Carolina, West Virginia, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Minnesota, South Dakota, Tennessee and District of Columbia, and hearty greetings were received from California and Oregon.

The speakers were, with few exceptions men who had not appeared before upon the programs of the Luther League of America, and they represented a great portion of the States mentioned, as well as various Synods and nationalities. The tone of the Convention was highly spiritual, the special devotional services on the morning of each day being attended by almost every delegate, and during the sessions of the Convention almost every seat in the church, with a capacity of six hundred, was taken.

The addresses and papers showed the interest and knowledge of those who spoke in the subjects assigned to them. The keynote, Education, related to all branches of service in the League and the Church; and the necessity of Christian teaching in the colleges, as well as the close contact of the professors with the students, was emphasized. If our Church is to grow, and our country to be maintained, there must be thorough Christian teaching and a Christian example in our institutions of learning.

The closing Rally was an inspiration, five thousand people in the audience, one hundred musicians, two fine addresses.

The five Lutheran churches of Canton, with their respective pastors, formed the affiliated committee, which united in our welcome. The arrangements were well planned and carried out by a general committee, with its sub-committees. The music which was rendered at

every session of the Convention was of a high character and helpful. We cannot give sufficient praise and thanks to all who had a part in this great Convention. We believe that the delegates and friends present will carry to their respective Leagues and congregations some of the good things which they received, and share them with their co-workers, so that the results will be felt in better work, earnest study, and prayer, and every congregation represented at Canton will receive the blessing promised to those who wait on the Lord.

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If there is any one place where the American form of government may be regarded as a failure and looked upon with apprehension it is in the municipality. But some progress has been made here. The progress of the reform movement has been healthy. About this two things have been significant. One is the depth of public feeling. There has been a directness and an earnestness about this not to be mistaken. The other is the cause rises above men, and marches on. Mistakes may have been made, men may falter, but the buccaneer who by tricks has tried to scuttle the ship has learned the power that is guiding and propelling it. There is something very grand in the rising flame of holy public opinion.

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Owing to the editor's inability to attend the convention at Canton, and partly due to the illness of our General Secretary, this number is delayed. Our Secretary, although threatened with pneumonia, is, we are glad to say, now convalescing.

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A few copies of the beautiful program of the seventh National Convention and the pamphlet containing President Stoever's address were left over after the convention. One of each can be had, as long as the supply lasts, by sending 10 cents in stamps to LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

The Convention Report

(*Continued from page 24.*)

as earnest as they to take their places, and when the summons comes to us may we be as ready.

LUTHER M. KUHNS.
GEORGE C. LOOS.
CHARLES L. FRY.

The Finance Committee, in its report, stated that it has information of action of some of the State Leagues fixing a 5-cent per capita apportionment instead of the authorized 10-cent rate. Of this action the committee said: "We deplore this, as we feel it to be subversive of the best interests of the organization. If any League feels unable to contribute to the support of our General Secretary at the rate of 10 cents a member, let it do what it can. * * * Just as soon as the response from our Leagues to this recommendation of the National becomes general enough to enable the Finance Committee to recommend a reduction in the apportionment of 10 cents per member, all may be assured that such recommendation will be made."

The committee also reported the retirement of all the bonds, about twenty of which have been donated by their holders. Twenty-two of these bonds still figure in the Treasurer's report, however, because the transfers had not yet been made or were made too late to appear in the latter report.

At the suggestion of the Finance Committee an offering, including pledges, was taken, at this session to aid in the liquidation of outstanding obligations of the League.

A motion was adopted recording the sentiment of the Convention that the General Secretary's salary should be $1,000, plus his traveling expenses.

The session closed with prayer and benediction.

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The Evening Sessions

Owing to the large amount of space required for the accompanying report of the National Convention, it will be necessary to defer the printing of the details of the Wednesday and Thursday evening sessions until the next number.

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A Hero of the New World

We are obliged to postpone the beginning of this new story until next month for the same reason as the above.

Luther League Topics

(*Continued from page 27.*)

of His advent was made. It was not because they were poor, but because they loved the Word of God, the promise often repeated to their fathers, and the hope of the Saviour who was to come, that they were honored above all men in the announcement of the angels! But the fact that they were of such lowly station is to all who are not wise or powerful or high born a great encouragement. The Lord is no respecter of persons. To Him the shepherd on the plains is of more account, if he looks for the appearing of the Redeemer, than the emperor in his palace, if he cares only for himself. If both shepherd and monarch are one in their love of God, they are equal before Him. Nevertheless, it remains eternally significant that those who heard, first of all, the most blessed and wonderful message that ever came to earth, were men of small account in the world's eyes, whose very names are unknown to us. So many unnamed heroes and nobles in God's aristocracy are written of in the Bible, and their names are written in the Book of Life! Ours is a Christ for the poor, as well as for the rich and mighty. The blessing is for us, if we be "poor in spirit," "meek," and of those who "hunger and thirst after righteousness."

2. An angel was the first preacher of Christ to the world. But the shepherds were the next ones. There were none who could proclaim Him, at first, except the angels; none who knew what the birth of the little Child meant; none who understood that the newborn Babe was "a Saviour, Christ, the Lord," until the Word had come from Heaven. But not to angels was the precious task of preaching Christ to be permanently committed. God meant that men should preach the message of salvation through Christ the Lord. And now, instead of one angelic herald, there are thousands of human ministers, tens of thousands of human witnesses, telling the old, old story of Jesus and His love; the old Christmas story of God come to earth, of God made man for the redemption of mankind. You are to be a preacher, showing the glory of the new salvation in your life; making men who know you see how Christ in the heart makes the life beautiful; speaking of Him, too, in words of testimony to the joy and blessedness of bowing down before Him, and welcoming His Advent.

New Year. Dec. 30, 1906.

The Old and the New—Your Purposes

Luke 5:36-39.

Practical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the application of the parable to the Old and New Year? With what purposes shall we begin the New Year? How may the remembrance of the Old Year profit us?

Lessons for our own lives: 1. What of the Old Year? Has it brought increase of faith, of hope, of love? Is the life deeper and stronger, purer and more useful? Have the opportunities been improved, the temptations resisted, the struggles successful? Has the home been made more beautiful in all loving ministries, and the Church received its full due of service, sacrifice and gifts? Have you grown in grace and in the knowledge of the Lord? Have you kept the resolutions made a year ago, and carried out the purposes that you had formed for 1906? Are you a better citizen, a better member of the family, a better Christian, than you were a twelvemonth past?

2. What of the New Year? If the past is full of failure and its record blotted with the tears that fall when you look over it, what then? Shall we yield to discouragement? Shall we say it is no use to try? Shall we decide that we will form no new purposes, make no resolves, enter no struggle for the days to come? Is that the part of brave souls or of cowards? If we have been beaten down in the strife, shall we not rise again and gird on the weapons anew? Is not he, after all, the conqueror who fights to the end and falls with his face to the foe? Is not life made up of conflict, and does not he overcome who is faithful unto death? If we have spoiled the last leaf, let us ask the Teacher for a new sheet and follow the Copy with more earnest effort and with more prayerful pains. Let us make no resolutions of our own, but let us renew the old covenant, and remember that "He is faithful that calleth you, who also will do" (Thes. v, 24). Perhaps we have not taken hold of the fact that *His* faithfulness is our guarantee. Certainly His mercy is everlasting and He would not have us cease from our striving. Let us take for our motto only three words, "I will trust" (Isa. xii, 2). That is enough. That will ensure success. That will enable us to make experience of the truth, "Old things are passed away; all things are become new" (II Cor. v, 17).

Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—The Church of the Atonement, 140th street and Edgecombe avenue, Rev. F. H. Knubel, pastor, will celebrate its tenth anniversary on December 6, on which date ten years ago the first service of this church was held in a room on Eighth avenue. The church is now an active and prosperous one, occupying one of the most handsome and well appointed Lutheran Church buildings in the city.

—In the New York Tribune of October 6 was published an interview with Rev. Dr. J. B. Remensnyder, of St. James Church, effectively answering the recent attack of Bishop Williams, at Detroit, on the Bible.

—Rev. Dr. J. B. Remensnyder is one of the Seminary preachers for the semester 1906-7 at Drew Theological Seminary. He preaches November 21 on "Justification by Faith."

—Miss Jessie Brewer and Dr. Mary Baer, who recently sailed for Guntur, India, to resume their missionary work there, were given a farewell meeting in St. James' Church, Rev. Dr. Remensnyder, pastor. Dr. Remensnyder and Dr. Young, of St. John's Church, besides the missionaries, made addresses.

Philadelphia

—The Church of the Incarnation, Rev. N. R. Melhorn, pastor, consecrated its new church building on November 11. Dr. H. E. Jacobs preached the sermon. The church is one of the handsomest Lutheran structures in this city and is a credit to Lutheranism in West Philadelphia, where, in a fine residential section, it is destined to wield a large influence.

—Rev. A. S. Fichthorn, pastor of Holy Communion Church, is suffering from nervous prostration, due to the effects of a sunstroke sustained last September, and has been compelled to resign his pastorate.

—A well located lot, 85x117 feet, at the corner of Chelten and Park avenues, has been purchased for the South Oak Lane Mission. A temporary chapel will be erected at once for this work, which is under the care of Rev. S. D. Daugherty.

Chicago

—St. Peter's Church, Oak Park, has called to its pastorate Rev. C. P. Baysen, formerly of Lake Geneva, Ill.

Washington

—The Georgetown Lutheran Church, of this city, at a congregational meeting held October 25, extended a formal call to Rev. Luther Hess Waring to the pastorate. Mr. Waring has been serving this congregation since March 1, 1906, as minister in charge.

Richmond

—The resignation of Rev. Charles U. Marks from the pastorate of the First English Lutheran Church, forwarded from Gapland, Md., was presented on Sunday, September 2, and accepted, acceding to his earnest request, in consequence of being stricken with serious illness and his inability to resume work for many months. Rev. J. J. Scherer, Jr., of Marion, Va., has been called by the congregation to become pastor. It is hoped that he will accept. A progressive Luther League is one of the active factors of this church.

Wilmington

—Holy Trinity Church, Rev. J. Harry Main, pastor, consecrated its chapel October 28. This building is intended to serve the purpose only temporarily. The fund for the permanent building started some time ago has grown to about $1,500.

Elizabeth

—The officials of the German Lutheran Church, the Rev. C. G. Fischer, pastor, have decided to start work on their new church building in the spring, on the site on East Jersey street, near Reid, which they purchased some months ago. The new building will cost about $60,000, and will be of stone. Some of the $60,000 to be spent has already been subscribed, and the land is paid for.

Toledo

—The silver jubilee of St. Stephen's Church, Rev. B. F. Hoefer, pastor, was celebrated during several days beginning November 4. Rev. Dr. Peters, of Decatur, Ill., delivered the opening sermon and Rev. Dr. R. E. McDaniel, the organizer and first pastor of the church, delivered the historical address. The six English Lutheran churches in the city participated in the festivities. A free-will offering of $2,500 was made.

—St. Luke's Lutheran Church, Rev. J. S. Herald, pastor, is to have a new church building. The work of construction is already begun. The organization of the St. Luke's Church added the seventh to the roll of the English Lutheran churches in the city. There are fourteen German Lutheran churches.

—The Toledo Ministerial Association has decided to banish from its Sunday Schools the Santa Claus idea, with its accompaniment of fairies and brownies.

Milwaukee

—St. James' Church, Rev. J. Jenny, pastor, consecrated its handsome new church building Sunday, October 14. The building is 76x124 feet, with two towers, and cost $50,000.

Los Angeles

—St. Mark's Mission is in receipt of a gift of $4,300 from Mrs. A. A. Bram, a member of the

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congregation, toward the main and permanent church building, the total cost of which is to be $8,000. Mrs. Bram makes a loan of $3,000 more at 5 per cent. The only condition of the gift and loan is that the pastor's salary be $1,000 a year at least.

Miscellaneous

—A gift of a $13,000 property for a general hospital has just been made to the city of Salisbury, N. C., by Mr. William F. Snider, a public spirited citizen and member of St. John's Lutheran Church.

—Miss May C. Mellander, a well known Luther Leaguer, having served as an officer of the Illinois State League, was formally commissioned for the work in Porto Rico.

—The Slovak Trinity Lutheran Church, Northampton, Pa., consecrated its new house of worship on Sunday, October 14. The church, consisting of about 250 members, is ready to assume the support of its pastor if a man can be secured.

—At the harvest home festival in St. John's Church, Phoenixville, Pa., Miss Emily Weiskotten, a missionary from India, told a very interesting story of the customs, life, and religions of the people among whom she works.

—The conditions upon which Mr. Carnegie's gift of $30,000 to Wittenberg College was made have been met by gifts from other sources aggregating a similar amount, and Mr. Carnegie will increase his donation sufficiently to complete the building with an additional $10,000, a similar increase to be secured for the endowment fund.

—Rev. J. C. Roseland, of Austin, Minn., was the chief speaker at the laying of the cornerstone for the Spokane College, in Manito Park, recently, when he was assisted by many of the prominent clergy of the city. Mr. Roseland is secretary of the United Norwegian Lutheran Church of America.

—Twenty-five hundred dollars has been bequeathed to the Home and Foreign Mission work of the General Synod by the late Mrs. Rosanna Fischer, of Independence, Ia.

—Mr. John F. Firch, of Spokane, Washington, has given to that church organization $10,000 for the erection of a college for women in India. It is a splendid offering for a noble purpose.

—Romanists and others have without success endeavored to gather our Slovak people in South Bethlehem, Pa. They, however, insist on having a Lutheran Church and are promising one day's wages per month toward the cost of erecting a Church, to continue until the same is paid for. From an economic point of view a missionary investment in Slovak Lutheranism will pay large dividends.

—In 1845 the Norwegian Lutherans built their first church in the West, at Muskego, Mich., although they had a "meeting house" in the Fox River settlement, La Salle County, Ill., in 1840. Now they have 2,000 or more churches in the United States—nearly twice the number they have in Norway.

—A number of Lutheran ministers and laymen of New York, New Jersey and Pennsylvania are working out plans for a Lutheran Summer Assembly, to be held in August, 1907, at some point in the central part of Pennsylvania, easily accessible by the principal lines of railroad. The plan contemplates opportunities for the study of religion, for ministers, teachers and laymen; for the cultivation of the taste and talent for good music, and for wholesome recreation. It is expected that within a few weeks the plans will be complete, and the place where the assembly will be held and the program of the sessions will be announced.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

New York City District

—Luther Day was celebrated under the auspices of the New York District League, on Friday evening, November 9, by a special service, held at Gustavus Adolphus Church, Rev. Mauritz Stolpe, D.D., pastor. In presenting the greetings of the church Dr. Stolpe made an appeal to Leaguers to remain steadfast in the faith of the fathers, and by their fidelity help to save the orthodox faith to the Old World. President H. D. Brandes, of the District League, in his response to the greeting, referred to the heroism of Gustavus Adolphus, and pledged the fidelity of the League to the cause in which the great Swedish leader lost his life. The address was delivered by Rev. M. J. Bieber, Field Mis-

sionary of the General Council, on the subject: "Luther's Hope of the Future." In part he said:

"'And now abideth faith, hope, love.' The greatest is love, but the first and foundation is faith, and hope belongs to the foundation. Luther was pre-eminently a man of hope, not in himself, nor in any man, but in God. Luther's personal weakness was shown on Pilate staircase, but when he rose and shook himself, his shackles fell. Martin, the monk, became Luther, the Reformer. He hastened home to preach, and his words set on fire the world. His heroism was founded upon his hope for the success of his cause. 'God shall help her and that right early' formed the groundwork of this hope. That he knew his work would be permanent is shown by the broad foundation he laid, in the translation of the Bible, the writing of hymns, the creation of a liturgy, the plan of an educational system.

"The fulfillment of Luther's hope is the present day work of the Church. His faith and work produced our opportunity. Not to enter the door is disloyalty.

"Our opportunity is threefold: Spiritual, educational, missionary. The Bible is in danger from two attacks: Rome would continue to chain it, and some reformers would tear it to pieces. The Lutheran Church must champion it. There dare be no heresy trials in this Church. Let the Luther League fill our churches and Sunday schools and furnish the latter with officers and teachers. Let it teach, from the Bible and sound literature, the faith of the Gospel. Many educational institutions are not merely non-religious, but anti-religious. Let Leaguers be loyal to our own Church institutions.

"We should spread the Gospel by missionary effort. We are building two churches a day. We need to build more. We are entering cities rapidly, but still far too slowly. We are reaching the abandoned and vicious, but not in time to save many of them. In our seminaries are 1,000 young men preparing for the ministry. We need 1,000 additional at once. New York needs 300. We need women to be deaconesses. We are called to serve. Let us respond to the call."

Special music for the occasion was furnished by the chorus choir of Gustavus Adolphus Church.

Rhinebeck District

—The election of officers and annual banquet held September 26 by the Luther League of St. John's Lutheran Church, Hudson, was an enjoyable affair. The president, Wm. M. Snyder, presided, and after the annual reports, which were very encouraging, the following officers were elected: President, William M. Snyder; vice president, Charles E. Hallenbeck; recording secretary, Miss Anna Wamback; corresponding secretary, Miss Annie M. Shook; treasurer, Miss Dolly Hoos; organist, Miss Edna Steele; assistant organist, Miss Ora Cudney.

At the close of the business meeting about fifty of the young people of the League sat down to a banquet, under the direction of the Social Committee. The table was beautifully decorated with fruits and flowers, forming the League colors and illuminated by a multitude of candles. A number of toasts were responded to, President Snyder acting as toastmaster. John M. Shook spoke on "The League and Spiritual Work," Mrs. William Snyder on "The Social Side of the League," L. H. Weaver on "The Need of United Effort," and the pastor, Rev. Paul W. Koller, on "The Church and the League." Miss Lucy Holsapple, of Washington, D. C., responded to a toast. She was one of the originators of this society. The Social Committee which gave the banquet consisted of Miss Ora Cudney, chairman; Mr. and Mrs. L. H. Weaver, Miss Eva Reynolds, Miss Anna Klemmer, Miss Mabel Jones, Miss Anna Potts, Mrs. William Snyder, Norman Bain and Roy Brosseau.

Albany and Susquehanna District

—The Luther League of Emmanuel English Lutheran Church, Albany, Rev. John C. Reichert, pastor, at its last regular meeting voted unanimously to apply for membership in the Albany and Susquehanna District. The president of the society is Mr. Charles E. Pabst and the secretary Miss May Kinnicutt.

—The Luther League of the English Lutheran Church at Binghamton held a "Rally Social" in the Sunday school room of the church on October 18. A very interesting program was given, after which refreshments were served and games were played. At the Sunday evening devotional service of the League, October, 21, the reports of the convention held at Albany, October 16 and 17, were given by the delegates.

—The Luther League of the Church of the Redeemer, Albany, recently elected the following officers: President, Mr. Louis Van Burk; vice president, Mr. Richard Spaeth; corresponding secretary, Mr. Braurer, 530 Hamilton street; treasurer, Mr. Willard Geisel, 605 Clinton avenue.

Syracuse District

—The Syracuse District Luther League will hold a meeting on Thursday, November 15, at St. Paul's Lutheran Church.

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—At the monthly meeting of St. Paul's Luther League in the church parlors, on Monday evening, November 5, a report of the National Convention at Canton was given by Rev. G. M. Merschroth.

Mohawk Valley District

—The Mohawk Valley District League held its fifteenth annual convention on October 16 in St. Paul's Church, St. Johnsville, Rev. Frank Jones, pastor. After devotional exercises the pastor of the church gave words of greeting, and a response was made by the president of the District League, Mr. A. A. Coney. Rev. W. M. Baum, Jr., D.D., gave a report of the last State League convention, held in Binghamton in June. Rev. L. M. Kuhns, our General Secretary, and Mr. J. M. Reynolds, our State President, spoke to the convention briefly. The reports of the officers and other items of business occupied the time until the hour of adjournment.

In the afternoon there were three addresses. Rev. Luther M. Kuhns, the General Secretary, spoke upon "The Work of the Local, District and State Leagues," more particularly upon the work of the District League. His speech was direct, forcible, impressive, eloquent, and we believe greatly beneficial. Mr. James M. Reynolds, President of our New York State League, followed with an excellent, practical address on "The Relation of the Pastor to the Luther League."

Rev. Frank W. Klingensmith, of Utica, gave a scholarly address on "Justification by Faith," and held the attention of his audience throughout his vigorous delivery. The proposed amendment to our State League constitution in relation to the increased annual dues was approved without opposition. The convention unanimously and most heartily made an appropriation of $25 to the General Secretary fund. The various reports represented the condition of affairs in the District as most satisfactory.

In the evening there were two excellent addresses. Rev. John J. Dominic, D.D., of Gloversville, took for his subject, "Our Colors." The colors of Luther's coat of arms, the badge of our Luther League, were commented upon in an original and impressive style, and from each was brought out an instructive lesson. The address was illustrated by a flag of silk, made by Mrs. Dominic, the stripes composed of the five League colors, and in a white square in the upper corner was the Luther League badge. The next address was given by Rev. John H. Weaver, D.D., of Center Brunswick, on "The Second Mile in the Luther League." This was an earnest plea that all Leaguers should do their duty, and something more, according to

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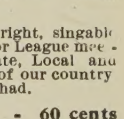

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the teachings of the Saviour. An offertory was sung by Mr. Wesley A. Van Deusen. In the afternoon and evening special music was rendered by the choir.

The attendance was good, the registry showing 108 persons present, representing fifteen Leagues. Of these five were visitors and 103 were delegates. Only two registered from the place of meeting, and 106 were from other places. The hospitality of the pastor and his people was unbounded, and their kindly spirit shown to their guests is a pleasing memory. The convention was considered a success and it is believed that it will prove a source of profit.

The convention will meet next year on the third Tuesday in October with the League of Trinity Church, Amsterdam, whose pastor, Rev. G. W. Fritsch, extended a cordial invitation. The officers elected are: President, Archibald A. Coney, Canajoharie; vice president, Rev. J. Dominic, D.D., Gloversville; corresponding secretary, Mrs. Charles J. Witherwax, Schenectady; recording secretary, Clifford Rockwell, Utica; treasurer, Edward W. Shineman, Canajoharie.

The president was elected delegate of the District to the convention of the Luther League of America at Canton, Ohio, and was authorized to appoint two other delegates, who are Mr. Clifford Rockwell and Miss Flora I. Hieber, both of Utica.

—The Luther League of Trinity Lutheran Church, Stone Arabia, which has been inactive for some time past, has reorganized with a membership of twenty-five. Rev. L. B. Dutcher is president and Miss Edith Laning, R. F. D. No. 6, Fort Plains, is secretary.

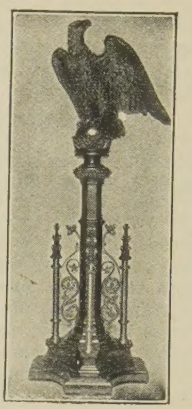
NEW JERSEY.

—The Luther League of Holy Trinity Church, Elizabeth, the Rev. F. C. Krapf, pastor, observed its eighth anniversary in a social manner Wednesday evening, October 17, at the home of one of the members of the congregation. Miss Mayme Burkeman read a résumé of the past year's work, prepared by the retiring secretary, Miss Hattie Haag. Solos were sung by Herman J. Olson, a student of Upsala College, Kenilworth, N. J. The address on the motto, "Of the Church, By the Church, For the Church," was delivered by the pastor. The recently elected officers are: President, Clarence R. Kline; vice president, Fred Mader; recording secretary, Miss Mayme Burkeman; financial secretary, Miss Elsie Pichler; treasurer, Charles C. Murphy; organist, John C. Johnson. The church celebration was held Sunday evening, October 21.

PENNSYLVANIA.

Philadelphia District

—The annual meeting of the Luther League of St. Michael's Church, Germantown, Rev. S. A. Ziegenfuss, D.D., pastor, was held at the parsonage, October 15. After the regular business the following officers were elected: President, Mr. Howard Deily; vice president, Mr. Jesse Achey, Jr.; secretary, Miss Anna Janssen; treasurer, Miss Ida Van Vranken. The League appropriated $16 to St. John's Church, of Sayre, Pa. Mr. Howard Deily was appointed as delegate to the National Convention at Canton, Ohio.



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—Luther Leaguers of Philadelphia and of Pennsylvania will be interested in the news of the marriage of Mr. Henry G. Deininger and Miss Martha R. Fritch, on the evening of October 25. The ceremony was performed at the bride's home, in the presence of the two immediate families, by Rev. Charles L. Fry, our Literature Secretary. Mr. Deininger has just retired from the presidency of the Philadelphia District League, and is chairman of the Extension Committee of the State Luther League. He is also the newly elected secretary of the Lutheran Social Union of Philadelphia. His bride was a teacher in the Wyoming Public School, at Sixth street and Fairmount avenue, of which he is the principal. Their new home is at 3854 Girard avenue.

Pittsburg District

—The new officers of the Luther League of the First German Lutheran Church, Beaver Falls, are as follows: Harry Grossglass, president; Miss Dora Eckerter, secretary; Miss Charlotte Eberhardt, treasurer; Miss Elsie Kruckenberg, organist; Wilhelm Johnke and Otto Grossglass, librarians. At the thirty-fifth anniversary celebration of the church, Rev. L. Beisecker, of Delmont, and Rev. F. W. Kohler, of Rochester, Pa., made interesting addresses to the League.

—The ninth anniversary of the Junior Luther League of Grace Lutheran Church, Allegheny, Rev. G. Irving Lenker, pastor, was recently celebrated with appropriate exercises. Greetings were extended by the president, Theodore Fritzges; addresses were made by William N. McNair, Esq., President of the Luther League of Pennsylvania, and by the Rev. W. H. Fehr, of

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Pittsburg. An anthem rendered by the Junior Choir and two solos were the musical features of the program. A review of the lessons of the past three months was conducted by the superintendent. This League was organized on October 22, 1897, and has held its meetings regularly ever since. It is the oldest Junior Luther League in the Pittsburg District, and became an active member of that body on November 6, 1900. In May, 1902, it successfully entertained the District League in its twentieth convention, and on Luther's birthday, 1903, held the first Rally of Junior Leagues of Greater Pittsburg. Since 1900 it has regularly sent at the Christmas season a box of candy to each orphan in the home at Zelienople. It has been sending flowers to its sick members and is now arranging to do the same with the unchurched in the neighborhood. It has made and sent articles at various times in the Christmas boxes to India and is now actively engaged in the same work for our mission at Porto Rico. It has contributed to Home Missions, Foreign Missions, to Porto Rico Missions and to other missionary and charitable objects. It has never had a bazaar, a supper or entertainment for gathering of funds or seeking new members or interesting the old members. On Easter, 1905, it held its first 6 o'clock Matin service and has since held one at the Christmas and Easter festivals. These services have always been well attended.

The League's officers at present are: President, Theodore Fritzges; vice president, Philip Kuehner; secretary, Albert Remensnyder; treasurer, Herbert Brogl; organist, Miss Emma Lightcap; librarian, George Hoffman; assistant librarian, Charles Harmes. The superintendent is Mr. Charles W. Fuhr and assistant superintendents, the Misses Elma Eichenberg, Louise Schlieper, Ida Schultz and Emma Brogl.

One of its charter members is now secretary of the Pittsburg District League, and all, save one, of the officers of the Senior League and half of the teachers and officers of the Sunday school have been associated with this League. Nearly all of the catechumens of the last five years have been taken from the ranks of this League and are now among the most promising and active members in the congregation. The League at present numbers about fifty-five members.

Berks County District

—The fifty-second quarterly convention of the District Luther League of Berks County was held Thursday, October 11, in St. James' Lutheran Church, Reading, the Rev. M. C. Horine, D.D., pastor. At the morning session the services were conducted by the Rev. Z. H. Gable, of

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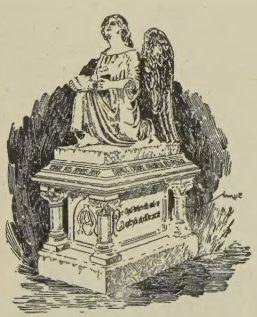

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Birdsboro. The address of welcome was made by Dr. Horine, and the response by Dr. O. J. Specker, the president. As this was the annual meeting, the following officers were elected: President, Dr. Evan W. Mentzer, of Reading; first vice president, Rev. J. H. Gable; second vice president, Claudius H. Gruber; treasurer, A. P. Body; recording secretary, Miss Nora Huyett; corresponding secretary, Miss Florence Hardy, 315 South Thirteenth street, Reading; statistical secretary, Miss Katharine G. Armstrong. A report of the State Convention, recently held at Kittanning, was made by A. Raymond Bard, the delegate to the State Convention. A brief review of the work done by the local Leagues during the year, under the subject of "A Year's Fruits From the Locals," was made by representatives of eighteen Leagues. The afternoon services were conducted by the Rev. A. M. Weber, of St. John's Lutheran Church, Boyertown. An address on "The Fruits of Benevolence" was made by the Rev. Ernst F. Bachmann, superintendent Philadelphia Mother House of Deaconesses. An address on "The Fruits of Home Missions" was made by the Rev. J. C. Kunzmann, D.D., superintendent of the Home Missions of the General Council. The closing address of this session was made by the Rev. W. L. Hunton, Ph.D., the Literature Secretary of the Publication Board of the General Council, on "The Fruits of Christian Education." The evening service was conducted by Dr. Horine, the vesper service being used. Addresses were made by the Rev. George Drach, General Secretary of Foreign Missions of the General Council, on "The Fruits of Foreign Missions," and by the Rev. Edward T. Hoen, D.D., LL.D., pastor of Trinity Lutheran Church, Reading, on "The Fruits of the Spirit." Delegates representing twenty local Leagues were present, as were many pastors. Entertainment was provided by St. James' League for the delegates and visitors. The sessions were all well attended. The January convention will be held at Trinity Lutheran Church, Reading, Rev. E. T. Horn, pastor. On November 1 Mr. Charles Esterly, Reading, was appointed literature secretary of the Berks County District League as successor to Henry H. Hernan, resigned.

OHIO.

—On Monday evening, October 29, the Luther League of Calvary Church, Chillicothe, gave a reception of farewell to Rev. and Mrs. Schnur, and of welcome to Pastor and Mrs. Kennerly.

WISCONSIN.

—Holy Trinity Luther League, Milwaukee, Rev. W. K. Frick, D.D., pastor, held a Rally in Library Hall on the University grounds. Luther League bunting and emblems decorated the platform. Organ and vocal music was furnished by the university. Professor Scott, on behalf of the faculty, welcomed the movement. Mr. Sternitzsky, president of the League, presided. Rev. Dr. Gerberding gave "The Lutheran Church's Answer to Some Difficulties Peculiar to University Students," in regard especially to the origin of the universe and of sin. Dr. Frick admonished the students to "Stand Firm," true to mother church as to fatherland. Field Secretary Anda explained the history and hopes of the movement. Then all sang "A Mighty Fortress is Our God."

ILLINOIS.

Chicago District

—The Luther League of the People's Lutheran Church, Rev. George P. Kabele, pastor, has secured and paid for an organ for the church. The officers of this active League are: President, Walter Yerk; vice president, Frieda Burk; secretary, Arthur Denne; treasurer, Rosella Burk.

MINNESOTA.

Twin City District

—The Young People's Society of the First Swedish Lutheran Church, St. Paul, financed the renovation of the church building, expending $750 on the operation. It had $320 in the treasury when it assumed the obligation, and completes the work with a balance of $150 in its treasury.

COLORADO.

—The Luther League of Trinity Lutheran Church, Canon City, received six new workers during July and August. At a recent business session of the League $25 was contributed toward the building fund of the church. The Luther League Hymnal was introduced recently.

OREGON.

Columbia District

—The Luther League of Zion Lutheran Church, The Dalles, held a very interesting Rally service on the evening of Reformation Sunday. An excellent report of the Columbia District Luther League convention, held at Astoria, October 16 and 17, was read by Miss Selma Cramer. A paper on "The Value of Recreation in Religious Work" was read by Miss Josephine Nickelsen. Special musical numbers were contributed. An address on "The Object of the Luther League" was delivered by the pastor, Rev. M. E. Boulton, and the Rally Hymn closed the program. The church was well filled with very attentive listeners.

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